MYTHOLOGY FOR YOUNG PEOPLE

JANE BLACK

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Vanny Lane Dow
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BY

JANE BLACK

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PREFACE

My delight has been so great in reviewing these old Greek and Roman myths that I have put into the simplest form very brief explanations of the characters and just enough about them to make the children acquainted with the most important names. Further than this, I hope to stimulate their interest in these people of mythology and their desire to learn more in detail the stories connected with them.

To make possible prompt reference to any character or event, the names have been arranged in alphabetical order.

J. B.

TO THE YOUNG READER

Hundreds and hundreds of years ago there were many questions which no one seemed able to answer. There were no schools like ours to-day, where the children could learn about the stars and sun, where the moon hides by day and the sun at night. There were no books to tell why Autumn follows Summer, nor what the birds and leaves and blossoms are doing before Spring brings them forth again.

All the wonderful happenings of Nature were a puzzle to these children and to their parents as well. When they heard an echo, they formed in their minds a picture of some person answering their call. When they saw the sun apparently moving across the sky every day, they pictured some one driving a chariot through the heavens, and the charioteer of such brilliant countenance that no one could look at him.

The rustling of leaves, the rush of streams and waterfalls, sunshine and shadow, heat and cold, seed time and harvest, growth and decay,

were signs of the presence of gods and goddesses, nymphs and dryads.

You may know many of the people in this book, so it will be like meeting old friends. Remember that you can never know them too well, because as you grow older you will meet them all again in poems and stories, in science, in sculpture and paintings, and even in music and in religion.

Always keep in mind that these myths are what the ancient Greeks and Romans believed.

J. B.

MYTHOLOGY
FOR YOUNG PEOPLE

Acetes. A-cē′tēs.

Pilot of the ship which brought the wandering Bacchus to the shores of Greece, there to establish his worship.

Achates. A-kā′tēz.

Every one needs a faithful friend, even if it is only a little dog. You have heard of dogs named Fido, but did you know that their name means "Faithful"? Achates was spoken of as "fidus Achates," for he was just such a faithful friend to Æneas, whose story comes later on.

Acheron. Ăk′er-ŏn.

One of the five rivers in Hades, rightly called the "River of Woe."

Achilles. Ă-kĭl′ēz.

Back of your heel you will feel a strong muscle which joins it with the calf of your leg. This tendon is named after a strong young boy, whose mother knew that, if he were dipped in the River Styx, he could never be hurt in play

or wounded in battle. So one day she took him by one of his heels and plunged him into the water.

When he grew to be a man of great beauty and courage he took part in the Trojan War. The future of this hero was prophesied by the Three Fates and has become part of a poem which Catullus wrote on the "Wedding of Peleus and Thetis," father and mother of Achilles.

Speaking to the parents he says:

"Born unto you shall be the undaunted heart of Achilles,
Aye by his brave breast known, unknown by his back to the foeman —
Victor in onslaught, victor in devious reach of the race-course,
Fleeter of foot than feet of the stag that lighten and vanish."

The poisoned arrow of Paris which caused his death went through the only spot where the water did not touch him when he was dipped in the river.

Acis. Ā′sĭs.

Unfortunate was Acis in his love of the beautiful Galatea for, although she loved him,

she was loved also by Polyphemus. When Polyphemus saw that she scorned his attentions, he made himself as attractive as he could, and sat sadly singing all day: "Oh, milk-white Galatea, why cast off him that loves thee?" Then he spoke of his charms and ever referred to his one long shaggy eyebrow.

One day, while wandering aimlessly about, he saw Galatea and Acis together. In a jealous rage he hurled a rock, which crushed the lover. The stream of blood which flowed from under the stone, growing paler and paler, became a river.

Actæon. Ăk-tē′ŏn.

It is best to be punished when one has done something wrong, but it seems unjust to be punished when innocent. Poor Actæon, a noted hunter, was walking in the woods one morning, when he suddenly came upon a group of young women. Diana, the goddess of the hunt, was bathing in a beautiful quiet pool. Her maidens rushed to protect her from his gaze. Of course, the goddess was furious, and would not listen to his protestations that it was accidental. She changed him immediately into a deer, and his own dogs, not recognizing him, chased him to his death.

Admeta. Ad-mē′ta.

For this fair maiden Hercules procured the girdle of Antiope (An-tī′o-pe), the queen of the Amazons.

Admetus. Ad-mē′tūs.

King Admetus was ruler of Thessaly. Soon after his marriage with Alcestis, the king became very ill, and asked Apollo to intercede for him. The Fates consented to save his life if some one would die in his place. After appealing to his parents and friends to no avail, his wife offered herself as the sacrifice.

Helpless in the hands of Fate, he was compelled to consent to her sacrifice. Just as she was being ushered into the other world by Death, the powerful Hercules wrested her from his grasp, and, after a battle with this almost invincible enemy, brought her back to her sorrowing husband.

Adonis. A-dō′nis.

When we wish to speak of a youth as especially good-looking, we call him an Adonis. This one, beautiful beyond description, was beloved by Venus, the goddess of love and beauty,

who warned him about getting into danger. The manhood in him rebelled, however, when he saw a poor wild boar about to be torn to pieces by a pack of dogs. Throwing his javelin, to put the animal out of its misery, he succeeded only in wounding it. In its agony it turned on him and killed him.

All the flowers, trees, rivers, and mountains mourned Adonis's death and joined Venus in the lament:

> "Woe, woe is Cytherea,
> He hath perished, the lovely Adonis."

Æacus. Ē′ă-cŭs.

A man highly spoken of, grandfather to Achilles, and in later life a judge in the lower world.

Ægean Sea. Ē-jē′an.

To-day, if we look on the map for this body of water, we shall find it a part of the Mediterranean Sea, which lies between Greece and Turkey. Among its numerous islands are many that are famous.

> "The isles of Greece, the isles of Greece,
> Where burning Sappho loved and sung."
>
> BYRON.

Ægeus. Ē′jus.

Father of Theseus, who, thinking that his son was lost, cast himself into the sea which bears his name, the Ægean.

Ægina. Ē-jī′na.

So very attractive was this daughter of a river god that Jupiter himself carried her away to an island which he named for her. His wife Juno sent a terrible plague on all its inhabitants, sparing only its king, Æacus.

Ægis. Ē′jĭs.

Not being able to see Jupiter, the people had to imagine how he looked and what he wore. One of his adornments was a shield, or ægis, like fire for brightness. When the thunder rolled, they said he was shaking it.

The ægis of Minerva was different. They imagined her with a breastplate of goat-skin on which was the head of Medusa. About this Milton asked in his "Comus":

> "What was that snaky-headed Gorgon shield
> That wise Minerva wore . . ."

Ægisthus. Ē-gĭs′thus.

Not an attractive character, for when Agamemnon was away at war he wooed and won his wife, Clytemnestra. Agamemnon, on his return, was slain by Ægisthus.

Ægyptus. E-jĭp′tus.

We have something about him later under the name of his twin brother, Danaus.

Æneas. Ē-nē′as.

When you get to the letter "T" in this book you will read the story of the Trojan War. And will learn more about this brave hero. He was the son of Venus, and is really one of the most famous characters in ancient legends.

Juno, hating his mother, was always seeking to thwart everything he attempted. With the "faithful Achates" he had many interesting and dangerous adventures.

Æneid. Ē-nē′id.

Virgil, the poet, chose Æneas, one of the chiefs in the Trojan War, as the subject of a long poem called the "Æneid." The stories tell

about his wanderings and encounters, his hardships and final victory.

Æolus. Ē′o-lŭs.

The North Wind, South Wind, East Wind, and West Wind are shut up in a cave with Æolus, their caretaker. When the wind blows, it is because Æolus has unlocked the door and let one of them out.

Have you ever heard of an Æolian harp? It is a box with fine strings stretched over its centre, and, when put near a window where the wind can play on it, beautiful music is heard.

Some night in winter when the wind whistles around your house, or in summer when you watch it bending the trees in its fury, you will think of this myth. In autumn when it picks up the leaves and whirls them around until they fall exhausted to the ground, or in spring when they gently waft about your face and bring such lovely fragrance from the waking Earth, you will understand how they could believe that the winds were alive.

These winds were the children of Aurora. Although Æolus had charge of them, it is generally thought that he released them only by the command of the gods.

Aerope. A-ĕr′o-pē.

Mother of Agamemnon and Menelaus, two interesting brothers who had much to do with the Trojan War.

Æsculapius. Ĕs-kū-lā′pĭ-ŭs.

The god of medicine, a large man with a knotted staff in his hand, about which is twined a snake. His two helpers were Salus, or Health, and Hygeia, or Hygiene.

Aetes. Ā-e′tēz.

King of the land of Colchis, where he guarded the Golden Fleece.

Agamemnon. Ăg-a-mem′non.

Ruler of a part of Greece and leader of the Greeks in the Trojan War. His story is woven into some of the others, so you will hear about him many times.

Agenor. A-jē′nor.

The father of Europa. When she was carried away by Jupiter, Agenor sent his sons in search of her, and instructed them not to come back

until she was found. Being unsuccessful, each settled in a different country.

Ajax. Ā′jăks.

We might call this fellow a giant, so great was he of stature. In prowess and beauty he was ranked second only to Achilles. When the armor of Achilles was awarded to Ulysses because his wisdom was more important to the Greeks than the strength of Ajax, Ajax in jealousy killed himself.

Alcestis. Al-sĕs′tĭs.

When we remember how this faithful wife of Admetus gave her life to save his, we are glad to think of her again as one of the most attractive characters in mythology. Milton refers to it when he says:

"Methought I saw my late espouséd saint
Brought to me like Alcestis from the grave,
Whom Jove's great son to her glad husband gave,
Rescued from death by force, though pale and faint."

Alcmene. Alc-mē′nē.

Granddaughter of Perseus and Andromeda, and mother of Hercules.

Alpheus. Al-fē′ūs.

Flowing into the Mediterranean is the river Alpheus, which is unique in that it flows underground for part of its course and comes out again into the sea. From this came the story of Alpheus, the river god, who pursued the beautiful Arethusa. Turning to her name, you will find the rest of this myth.

Althea. Al-thē′a.

When her son Meleager was born, the Fates decreed that he should live only until a certain brand had burned completely out. Althea seized the brand, quenching the fire, and preserved it until Meleager grew to manhood. Later, in order to avenge her brothers, who had been slain by this son, she brought forth the brand and threw it into the fire. As it turned to ashes, the life of Meleager went out and she, crazed by what she had done, committed suicide.

Amazons. Ăm′ă-zŏns.

Long ago there was a band of very large, warlike women living on the banks of a river. The Amazons, as they were called, carried large spears, and did their fighting on horseback. In every war they fought as bravely as the men.

Amphion. Ăm-fī′ŏn.

Amphion was brought up by the shepherds after his father and mother had forsaken him. The story is told that when a wall was needed around the city of Thebes, they called on him to help. His musical powers were so great he had only to play on his lyre, and the stones, coming from the ground, took their places in the wall.

Amphitrite. Ăm-fĭ-trī′tē.

The wife of Neptune, god of the waters.

Anchises. Ăn-kī′sēs.

This was the very old father of Æneas, to whom he was devoted. In the "Æneid," Virgil tells of the ruin of the city of Troy and describes Anchises as so old and feeble that Æneas had to bear him from the burning city on his shoulders.

One of Æneas's adventures was to visit the underworld to confer with his father, and a most thrilling journey it was. Finally they met in the Elysian fields, and there Anchises told his son what he must still accomplish before his work on earth was done.

Andromache. Ăn-drŏm′a-kēc.

A noted sculptor has put into stone the story of this pathetic but noble woman. In the group with her is her husband Hector, heavily clad in armor, saying his last farewell before going into battle in the Trojan War. Lifting high in his arms his beloved little baby boy, the father holds him from him, as though to drink the child in from head to foot with that one last look. With arms outspread the wife, Andromache, begs him to protect himself in the tower. The nurse stands helplessly by, and Hector's aide waits in the background to escort him back to the battle-field.

Andromeda. Ăn-drŏm′e-dă.

In the northern sky you may see a constellation by this name. Andromeda's mother and father were king and queen of Ethiopia and were justly proud of their daughter's beauty, but foolishly boasted that she was just as beautiful as the Nereids, or sea goddesses. These Nereids, whose father was Poseidon, persuaded him to afflict the land with a flood and a mighty devouring monster, as a punishment for such presumption. There seemed no way of saving the inhabitants until it was found out that by

chaining this maiden to a rock where she could be devoured it would set them free. Perseus, who was just returning from another combat, killed the dragon and married Andromeda. A very happy life followed, and after death she was placed among the stars.

Anemone. A-nĕm′o-ne.

This is among the first of our spring flowers. To the Greeks it was the blossom which sprang from the drops of Adonis's blood at Venus's command: "Your blood shall be changed into a flower." Every year this little windflower comes to remind us of their story.

Antæus. An-tē′us.

A wrestling-match is most interesting, especially to boys. Antæus had the advantage over those we read of to-day, for as long as he touched the earth he could not be downed. When Hercules challenged him to combat he soon found this out, for every time Antæus was thrown he came up stronger than before. Finally Hercules held Antæus up in the air until he conquered him.

Antigone. An-tĭg′o-ne.

First, to her father Œdipus, who was so dependent on her, and later to her unworthy brothers, Antigone devoted her life. When one of the brothers was doomed to die and to be left for the birds to eat, she courageously and fearlessly buried him herself. That was a daring thing to do, as it disobeyed one of the laws of the land. Her punishment was to be buried alive. Sophocles makes her say:

> "But, if I had left
> My mother's son unburied on his death,
> In that I should have suffered; but in this
> I suffer not."

Antiope. An-tī′o-pē.

The band of warlike women whom we know as Amazons had Antiope for their leader.

Aphrodite. Ăf-rō-dī′tē.

Seldom has any one two such beautiful names as Aphrodite and Venus. This goddess of love and beauty arose from the sea when she was born, so this musical name Aphrodite, meaning "sea foam," was given to her. Think of it when you are at the seashore again. Watch the

beautiful, soft, swishing foam, riding on the crest of each wave, seeming to breathe her very name as it approaches.

Apollo. Ă-pŏl′lō.

You remember what you read about the sun seeming to move across the sky every day. The driver of that chariot was Apollo.

The people of those times thought that the earth was flat and that on the eastern border was the place where Apollo's chariot and horses were kept. At sunrise, Aurora, the goddess of dawn, opened wide the gates, led the horses forth, and attached them to the chariot. Then she gave the reins to the driver, and started him off on his trip across the sky. When it was very warm, they supposed that he was careless and was driving too near the earth, and they were sure of it when everything got parched and dry.

You will enjoy studying the picture that Guido Reni has given us, called Dawn. Here he has pictured Apollo standing in his chariot, with the reins of his four horses gathered in one hand, eager to start. Before him in a cloud is Aurora, with robes the color of sunlight, and her rosy fingers filled with flowers. On each side are

the hours of the day, and above little Lucifer, carrying the torch for guidance.

The sun was worshipped more than all the gods, for the Greeks believed him to be the inspirer of music and poetry. He was their source of wisdom, art, and manly beauty. Because he was the father of Orpheus, they thought that he presided over all music, and because he was the father of Æsculapius, they attributed to him the healing of sickness and the staying of plagues.

The English poet, Shelley, has given us a most beautiful word picture of him:

"I am the eye with which the universe
Beholds itself and knows itself divine;
All harmony of instrument or verse,
All prophecy, all medicine, are mine,
All light of art or nature; to my song
Victory and praise in their own right belong."

Arachne. A-răk′ne.

Here was a presumptuous girl who was so proud of her weaving that she boasted that she could do it as well as Minerva. Immediately she was challenged to a contest with this goddess. I wish there were time to describe their work. It is quite like our fairy-tales and one

which young and old enjoy. Minerva was surprised at the girl's ability, yet she could not let it be said that a mortal could compete with her. Accordingly, she destroyed Arachne's canvas, and, sprinkling her with aconite, turned her into a spider, dooming her to weave and spin all the rest of her life.

Areopagus. Ā-rē-ŏp′ă-gŭs.

A sacred court on Mars' hill, over which Minerva presided, and where she acquitted Orestes, who had justly avenged the death of his father Agamemnon.

Ares. Ā′rēz.

The Grecian name for the Roman god Mars.

Arethusa. Ár-e-thū′sa.

What person is there who has not felt the spell of the woods in the early springtime, gathering the newly born flowers? Or who is there who has not enjoyed the coolness of them in drowsy August or the crisp days in October? Even in the colder days, when each twig is covered with its blanket of snow, there is a delight in their beauty.

People in the olden days thought that all of these joys were caused by unseen creatures or nymphs. One of these nymphs was Arethusa. She was the one whom Alpheus pursued. In order to escape him she was changed first into a fountain and then into a river which, to evade him, ran underground, coming out later when out of his reach. It was on this flight that she discovered the lost Proserpine, and carried the news to the mother, Ceres.

Argo. Är′gō.

Rowing is a delightful sport, and you know from experience that by pulling hard on both oars at once you make fast progress. Imagine a fifty-oared boat. This was built of wonderful pines from Pelion, under the direction of Minerva. On its prow was an oak which had the power of speech. This vessel was rowed by fifty heroes who, with Jason, were seeking the Golden Fleece.

Argonauts. Är′gō-nawts.

Our boats to-day have men called sailors to run them; the Argo was manned by Argonauts. Some of the famous ones who helped in this

expedition with Jason were the twins Castor and Pollux, Orpheus, Hercules, and Theseus. On the way home they would have been seduced by the music of the Sirens, had it not been for the counteracting music of Orpheus, who, with wonderful songs, persuaded them to press on.

> "A little more, a little more,
> O carriers of the Golden Fleece!
> A little labor with the oar,
> Before we reach the land of Greece."
>
> MORRIS.

Argus. Är′gŭs.

You can see very well with two eyes, but imagine how much more you could see if you had a hundred. The ancient Greeks believed in a creature who had that many, and never did all of these eyes go to sleep at once. Many times you will come across the word "argus-eyed" and now you will know what it means. Juno, the queen of goddesses, had Argus stationed to keep guard over a maiden whom she hated, but Mercury charmed all of the eyes to sleep at once and killed him, setting Io free. When you get a chance, watch a peacock spread its tail, and try to count all of the spots on it.

These are supposed to be the hundred eyes which Juno had placed on her favorite bird.

Ariadne. Ār-ĭ-ăd′ne.

Among the ancient people there always seemed to be a monster who kept them in fear and dread. The story was that one of these monsters, a minotaur, lived in the very centre of a labyrinth, a place where there were many winding, twisting paths. A brave youth decided to go in and kill it, and this thoughtful maiden, Ariadne, furnished him with an unbreakable thread, which unwound as he went in and guided him out again after the accomplishment of his purpose.

It seems unbelievable that Theseus could be so ungrateful for her help, for while she was asleep he stole away. Later on Bacchus, the god of revelry, found her where she had been abandoned and married her. After her death he transferred her golden crown up into the sky, where we can see it to-day among the stars.

Aristæus. Ar-ĭs-tē′us.

It was from this shepherd that Eurydice was fleeing when she stepped on the snake which caused her death. This son of Apollo and

Cyrene had many duties. He was guardian of herds, protector of vines, and keeper of bees. One day these bees died. Of course, the natural thing for him to do was to go to his mother for help. He descended to her home in the water and she directed him to the old prophet Proteus. Aristæus with great effort forced Proteus to give the information he was after.

Artemis. Ar′tĕ-mis.

Sometimes it is quite confusing to read the stories about these gods, for often different names are given for the same character. There were other nations besides the Greeks and Romans who told these same tales about the origin of things. The Egyptians, the Hindus, and Indians based their literature, science, and even religion on these legends.

This girl was Artemis to the Greeks and Diana to the Romans. She was a twin of Apollo, a beautiful woman, a huntress, a goddess of nature, and guardian of lakes and rivers. Just as they believed that the brother rode through the heavens by day, so they thought that Artemis guided the moon by night. This is a pretty conception. The brother, strong and courageous, taking the most strenuous part, and, as he fin-

ishes his journey at evening, meeting the happy sister as she starts her silvery way across the night.

Asphodel. As′fō-del.

This was the Greek name for a family of flowers like our lily. Sometimes it meant to them the lovely white blossoms and again the yellow. Sometimes it was the daffodil they were speaking of, and often the narcissus.

Atalanta. At-ă-lănt′a.

A race is always exciting to those taking part, and those looking on. Atalanta was a huntress, and had proclaimed abroad that she would marry the one who could beat her in a race. Of course the youths were not going to take such a dare, so many of them tried it to their sorrow. Finally, after some of them had met death in their efforts, Hippomenes won, but he did not do it fairly.

He knew when he started that he couldn't win, for he had watched the others. When the day came for him to try, and the signal was given to start, he made a brave effort to keep up. Seeing it was of no use, he brought out of his pocket a golden apple, which Venus had

given him, and threw it in front of Atalanta. It looked so tempting that she stopped to pick it up. Three times he did this, and she delayed so long getting the last one that he shot past her and won.

Athene. A-thē′ne.

This is only another name for Minerva. Later we shall learn more about her, but I am introducing her now by saying that she was a very wise goddess, interested in the arts of war as well as of peace. To her was given the care of the business world and all civic affairs.

Atlas. Ăt′las.

Let us learn here the difference between gods and mortals. The beginning of things was a place called Chaos, out of which Love arose. From her was formed the earth and sky, the mountains and sea. Darkness and light, night and day, were also her children. For a long, long time, these gods were the only ones on earth. Finally earth and sky married, and had twelve sons whom they called Titans. After a while, tiring of one another, one of them, Prometheus, moulded a figure of clay, and, breathing life into it, called it a mortal.

Another of these Titans was Atlas. There is hardly any child who has not seen that picture of him, a half-kneeling figure with head bowed over, holding the world on his shoulders. For ages he had this duty to perform until Perseus turned him to stone.

The mountains which you will find in your geography on the north coast of Africa are supposed to be the ones into which he was changed.

Atropos. Ăt′rō-pŏs.

In a well-known picture called "The Three Fates," the dark, forbidding one with the large shears in her hand is Atropos. She sits ready to cut the thread of life when one of her sisters tells her it is time.

Augean Stables. Aw-jē′an.

To-day we are not so familiar with stables where horses and cows are kept. Maybe we have visited a dairy and found how clean the stables are, and how unsanitary it would be if the dairyman neglected cleaning them for one day. If they were neglected for a week the owners would be punished by law.

Can you imagine, then, a king who had three thousand head of oxen, who had not

cleaned his stables for thirty years? Once as a punishment Hercules was ordered to clean these barns in one day. If he had not been a son of Jupiter, I doubt if he could have done it. In his extremity he called on two mighty rivers, Alpheus and Peneus, to change their courses, and to flow through the stables, carrying all the dirt away.

Aurora. Aw-rō′ra.

You have met her before.

Can't you see her rising out of the ocean, her graceful fingers dripping with dew, drawing aside the curtain of the day? If you have been up early enough to see the sun rise, you can almost believe that those rosy colors, throbbing and pulsating, are alive.

Auster. Aw′ster.

The south wind.

Avernus. A-vur′nus.

The lakes which we enjoy are so clear and blue that we can hardly imagine this one, which was at the entrance of the lower regions, being so deadly that no trees could grow around its

edge nor birds fly across it without falling into its depths.

Bacchanals. Băk′kan-ălz.

Worshippers of Bacchus.

Bacchus. Băk′kus.

When we eat more than we should we call it intemperance. When we play until we are tired out and cross, that, too, is intemperance.

The Greeks and Romans used to take care of their vines and make wine from the grapes. After a while the god Bacchus, who was the guardian of these vines and also the promoter of fun and revelry, let them drink more than was good for them. They became intemperate, and their feasts in his honor became very disorderly.

Baucis. Baw′sĭs.

The story of this dear pious old wife is told under her husband's name, Philemon.

Bellerophon. Bel-lĕr′o-phŏn.

We have become used to seeing aeroplanes soaring above us, but we have never seen a

horse and its rider flying about in the heavens.

When the terrible monster, the Chimæra, was creating such havoc, the king sent about for some one brave enough to undertake its destruction. Bellerophon was chosen. Before going out in such a combat, an oracle was consulted which advised Bellerophon to go to Minerva for help. She furnished him with the winged horse Pegasus, which he easily caught with the golden bridle, mounted, and rode away through the air. Fighting from above, he soon conquered the monster.

As a reward, he was given the king's daughter for his wife. Quite like a mortal, he became so proud of his victory that he angered the gods by his boasting. One day a fly stung Pegasus, causing him to throw the rider to earth. There Bellerophon wandered around lame until he died.

Bellona. Bel-lō′na.

Some say this war goddess was the wife of Mars.

Boreas. Bo′rē-ăs.

When the ocean is very rough and tempest-tossed, you may be sure that Æolus has let the

north wind loose. Maybe in winter, when you are driven in from your play by this noisy, boisterous Boreas, you will understand this better.

Cadmus. Kăd′mus.

The Grecian city of Thebes was founded by Cadmus, and in a most peculiar way. When his sister Europa was mysteriously carried away, he was one of the brothers sent by Neptune, his father, to find her. Consulting the oracle, he was told to follow a certain cow, and where it stopped, there to build a city. Unhappily, he killed a dragon sacred to Mars, and under directions sowed its teeth in the ground. From them came a harvest of armed men, who fought with each other until only five were left. These became the first citizens of Thebes.

Did you ever hear this proverb?

May blessings be upon the head of Cadmus, the Phœnicians, or whoever it was that first invented books.

Let us see how our A B C's started. Through the Greeks and the Romans the Phœnicians gave us our alphabet, but not just as we see it to-day, for many of its letters are changed. Be-

fore that, other nations drew pictures to express what they meant. That took too long and was not always clear, so to Cadmus is given the honor of introducing letters and forming them into words.

Calliope. Ka-lī′o-pē.

This is what we call that travelling steam-piano which follows the circus. Evidently Calliope's voice was not like that, for she was one of the nine Muses, and was noted for the sweetness of her singing. She was also the wife of Apollo, the god of music.

Callirrhoe. Kal-lĭr′ō-ē.

As uninteresting as this name looks, there were no less than six maidens who answered to it. The only one who was distinguished was this mother of Ganymedes.

Callisto. Kal-lĭs′to.

Get some one to show you the Great and Little Bear in the heavens some night, and then tell them the story of how these constellations are supposed to be there. Because Juno was jealous of Callisto, the goddess changed her into

a bear. Roaming about in the woods with other wild animals, Callisto recognized as her son Arcas a hunter, who was about to kill her with an arrow. Jupiter, seeing the danger, immediately caught them both up into the sky.

Calydonian Hunt. Kăl-i-dō′nĭ-ăn.

The gods and goddesses were always watchful of their worshippers, and once when Œneus, the father of Meleager, failed to pay the honor due to Diana, this goddess sent a boar to destroy all the fields of Calydon, where they lived. With a band of heroes, Meleager began the hunt for this menace, and in the marshy woods found and conquered it.

Calypso. Kă-lip′so.

When poor Ulysses was wandering about in his attempts to reach home, he was cast on an island where this lonely maiden dwelt. She was so glad of company that she kept him there seven years. All of this time he was longing for his wife and son, so she finally released him, and fully provisioned and with a favorable wind he went on his way. In her loneliness she died of grief.

Cassandra. Kas-săn′dra.

People go to fortune-tellers because these people are supposed to be able to see into the future. Cassandra really had that power, and hardly ever was anything done without consulting her first, to know how it was going to turn out. She had angered Apollo, and in revenge he destroyed the faith of the people in her prophecies. Cassandra foretold the events that later happened but nobody believed her.

Cassiopea. Kăs-sĭ-ō-pē′ya.

When you are out some evening looking for the Great and Little Bear, look for the "Lady in her chair," as Cassiopea was called. She is distinguished as the mother of Andromeda.

Castor and Pollux. Kăs′tor.

"So like they were, no mortal
Might one from other know;
White as snow their armor was,
Their steeds were white as snow."

MACAULAY.

These twin sons of Jove were so inseparable that together they braved every danger and enjoyed every sport. We find them companions

in the Calydonian Hunt. They helped Jason on his expedition and later rescued their sister Helen from Theseus. They were rewarded for their devotion to each other by being placed among the stars as the Twins.

Cecrops. Sē′krops.

Another founder of a famous city was Cecrops. To him also was attributed the honor of having established the marriage ceremony, the burial of the dead, and many civic institutions. His appearance was against him, for he was represented as half snake and half man. In a contest he chose Minerva as guardian of his city, and named it Athens after her Greek name, Athene.

Centaurs. Sen′taurz.

Horseback-riding was a more unusual sight to the Greeks than it is to us, so when, for the first time, they saw some one astride a horse they thought both horse and rider all one being, and called it a Centaur. These Centaurs were the teachers of that day. Æsculapius and Achilles were brought up under their tuition.

Cephalus. Sef′a-lus.

Living happily with his wife, this young man was stolen from her side by Aurora. She supposed that by getting him away she could make him love her, but the faithful Cephalus remained true and was released. The happiness was short-lived, for one day, thinking that he heard the sound of a wild animal in a near-by thicket, he let an arrow fly and found he had killed his beloved wife, Procris.

Cepheus. Sē′fūs.

This king of the Æthiopians, just to appease the gods, allowed his daughter Andromeda to be chained to a rock for a sea monster to consume.

Cerberus. Sur′be-rus.

Pluto, the god of the lower world, kept a dog at his gate, not to frighten people from coming in, but to prevent them from getting out. This fellow had three heads and a tail like a serpent, a fierce and ugly dog. Hercules was the only one who had been able to approach him. Pluto, who thought it impossible, consented to let him try. So one day, by amazing strength, Her-

cules carried Cerberus away, and brought him back without being harmed.

Ceres. Se′rēz.

This was a busy and interesting goddess, for she had charge of the growing grain and other vegetation, of sowing the seed and reaping the harvest. She watched over the fruits and vegetables, the wheat and corn, and wherever she went carried a torch, some of her products in a basket, and her favorite flower, the poppy.

When you are having your cereal for breakfast, you will remember her and know why it has a name so like hers.

Cestus. Sĕs′tus.

Venus wore a cestus, or girdle, which must have been of surpassing beauty. Juno borrowed it one day to attract her husband. It worked like a charm, for it turned his attention from the siege of Troy, the very thing she was trying to accomplish.

Charon. Kā′ron.

We shall have to go back for a little visit to the under world. Charon was the son of dark-

ness and light, and a very gloomy fellow. Well he might be, for with a pole and in a long row-boat, he ferried across the rivers of woe and wailing those who had died.

Charybdis. Ka-rĭb′dĭs.

None of us has ever been in danger, when on the water, of being carried into a whirlpool and dashed over the rocks, but we have seen thrilling pictures like that.

In his wanderings Ulysses came to this gigantic chasm, Charybdis, where the water was whirling around with a frightful noise. However, he had been warned of this danger, so he was able to avoid being caught in its power.

Chimæra. Kī-mē′ra.

This monster, whose breath sent forth fire, was the one killed by the dauntless Bellerophon. On account of its having the head of a lion, the body of a goat, and the tail of a serpent, the word "chimerical" means anything grotesque or fantastic.

Milton speaks of "dire chimæras and enchanted isles." Often we see a representation of the chimæra in painting and sculpture.

Chiron. Kī′ron.

One of the best-known of the Centaurs was Chiron. Listen to the way Matthew Arnold describes this teacher and his pupil:

"In such a glen, on such a day,
On Pelion, on the grassy ground,
Chiron, the aged Centaur, lay,
The young Achilles standing by.
The Centaur taught him to explore
The mountains; . . .
He told him of the gods, the stars,
The tides; and then of mortal wars,
And of the life which heroes lead
Before they reach the Elysian place
And rest in the immortal mead;
And all the wisdom of his race."

Circe. Sur′se.

It won't be long before you will be reading the Odyssey, and there you will find that the poet Homer has given a vivid picture of Circe's wiles. She laid a spell on those who came into her power. They were made to do things which they should not have done, and, worse than this, she turned some of her victims into animals.

Clio. Klī′o.

An interesting phase of Mythology is that not one of the arts or sciences has been left out. Clio, the daughter of Jupiter and Memory, was the Muse of History.

Clotho. Klo′tho.

The youngest of the Three Fates. She is the one who holds the distaff and spins the thread of human life and destiny.

Clymene. Klĭm′e-nē.

Clymene's story is so woven in with her son's that you will find it under his name, Phaethon.

Clytemnestra. Klī-tĕm-nĕs′tra.

There is not much joy in introducing her, for she was quite different from her sister Helen. She was the unfaithful wife of Agamemnon.

Clytie. Klī′tē.

What a beautiful flower the heliotrope is. If you have a garden you will notice that it moves its face as the sun travels from east to west. There is a story about it. The lovely maiden, Clytie, worshipped the sun, Apollo or Helios,

as he was sometimes called. Apollo, loving another, could not return her adoration. So poor Clytie sat all day long pining, and watched the sun from morn till night, until she finally took root and became the heliotrope.

Colchis. Kŏl'kis.

Home of the Golden Fleece.

Corinth. Kor'inth.

When we look on our maps for places like Corinth, it makes us seem a little nearer to these ancient people to realize that these same cities, about which these stories are woven, are still existing.

Cornucopia. Kor-nū-cō'pĭ-a.

No one who reads this but will remember making a paper receptacle by the same name. At Christmas we have cornucopias of goodies hanging on the tree. Some of them are called "horns of plenty."

A foolish river god, Alchelous, tried to argue with Hercules about a certain maiden whom they both loved. Hercules claimed his right to love her because he was a god. Alchelous

claimed it because he controlled the greatest river in Greece. After a wordy battle there came a physical struggle. Finding himself unequal, Alchelous tried to steal away in the form of a serpent. Hercules caught him by the neck, and while being choked Alchelous turned himself into a bull. Seizing one of its horns, Hercules tore it off and tossed it to the Naiades, who filled it with flowers for the goddess of plenty.

Cranes of Ibycus. I′bĭ-kŭs.

We have a saying to-day that "murder will out," and have in our detective service clever men who expose crimes that seem forever concealed.

When the poet-musician Ibycus was travelling to Corinth to take part in a performance there, he was held up in a very out-of-the-way place and left almost dead. Seeing a flock of cranes flying over his head, he called to them to take up his cause. Later he was found by the friend whom he was to visit, and at the play that day, when the Furies were solemnly singing about secret crimes, some one in the crowd cried to his companion, as he pointed upward: "There go the Cranes of Ibycus." With that

the people seized him, for they knew they had found the guilty one.

Crete. Krēēt.

I want to tell you how Ulysses described this island to his wife over three thousand years ago:

"Crete is a region lying in the midst
Of the black deep, a fair and fruitful land,
Girt by the waters! Many are the men,
Nay, numberless, who make it their abode,
And ninety are its cities. Different tongues
Are spoken by the dwellers of the isle."

Jupiter was born on this island.

Cronus. Krōn′us.

Long before the time of Jupiter there were other conceptions of how our world came into being. It was thought that Heaven and Earth married, and that one of their Titan sons was Cronus, the father of Ceres, Juno, Vesta, Pluto, Neptune, and Jupiter. His name means "time."

Cupid. Kū′pid.

It is refreshing to go from these stories to the little boy Cupid, the god of Love. Every one is familiar with his pictures, especially the one

where he is asleep and the companion one of Cupid awake. He carried with him bows and arrows with which he shot people. His arrows were not made to kill, but to make the one hit by them fall in love. Sometimes it was thought that he must be blind, for he scattered his arrows in such a queer manner.

Cybele. Sĭb′e-lē.

It was thought by the Romans that Cybele was the mother of all gods.

Cyclades. Sĭk′la-dēēz.

A group of famous islands in the Ægean Sea.

Cyclopes. Sī-klō′pēz.

Here is something else for us to learn about. These were giant shepherds with only one eye in the middle of their foreheads. Three of the children of Heaven and Earth were Cyclopes, and their duties were to make thunderbolts in the workshops under Mt. Etna.

Cynthia. Sĭn′the-a.

A third name for Diana, from Mount Cynthus where she was born.

Cytherea. Sĭ-ther-ē′a.

Also a name for Venus, from the island of Cythera where she landed from the sea.

Dædalus. Dĕd′a-lus.

In some way Dædalus had incensed Minos, King of Crete. So in order to escape his wrath Dædalus made himself and his son wings of feathers and put them on with wax. This was really the first aeroplane. Dædalus was indeed the father of invention, for he copied a fish spine in iron and made a saw. The compass is also attributed to him.

Danae. Dăn′ā-ē.

The father of Perseus. It had been said that the son of Danae would be the means of his grandfather's death. Acrisius, Danae's father, terrified by the prophecy, had both mother and child put in a box and set adrift on the ocean. Long years after Perseus and his mother had been rescued, Acrisius met his death in a game of quoits with his grandson.

Danaids. Dan′ă-ĭds.

Fifty sisters, daughters of Danaus.

Danaus. Dan′ă-ŭs.

Here was a family feud which was never settled. Danaus had fifty daughters and his brother had fifty sons. The young men began plotting against their uncle Danaus, for they would inherit his wealth. Finally they feigned peace, and each asked for a daughter's hand. The father consented, but made each girl promise that on her wedding night she would kill her husband. All of them obeyed except Hypermnestra.

Daphne. Dăf′nē.

Most of us know the flower called the laurel. A beautiful girl named Daphne, happy when she was hunting or enjoying outdoor sports, had decided that she would not marry. Cupid had directed one of his arrows toward Apollo for Daphne. Finding her out having a happy time one day, he tried to tell her his love, but she ran away. Of course he followed her, until she was exhausted with running. Then she wildly called on her father for help. Immediately he turned her into a laurel-tree. Apollo came to a standstill before it, and, taking some of the leaves, made himself a wreath to wear,

declaring that the tree should always remain green.

Delphi. Del′fi.

A city at the foot of Parnassus, in ancient Greece, where the prophecies of Apollo were sought and followed. The Greeks believed that Delphi was the centre of the universe.

Demeter. Dē-mē′ter.

The Greek name for Ceres.

Deucalion. Dū-kā′li-on.

A well-known Bible story is about Noah and the flood. The Greeks had a similar story, and called the man who was saved Deucalion.

Diana. Dī-a′na.

Apollo's twin sister, whose other name was Artemis.

Diomedes. Dī-ō-mē′dez.

A son of Mars, one of the Greek warriors in the Trojan War and second only to Achilles in all the qualities of a hero.

Dionysus. Di-o-nē′sus.

A name for Bacchus.

Dioscuri. Di-os-cū′rī.

"By many names men call us."

This name was applied to Castor and Pollux when speaking of them as immortal.

Discordia. Dis-cor′di-a.

Her name is all the description one needs to know. She is the mother of Strife and sister of Mars. It was she who threw the golden apple into the garden at the wedding of Peleus and Thetis. Her story will become familiar to you later on when you read about the Trojan War.

Dodona. Dō-dō′na.

One day a black dove flying about in the air alighted at Dodona and proclaimed that thereafter this would be the place where oracles would prophesy. As Delphi was the home of the oracles of Apollo, so Dodona was the place where Jove made his prophecies known.

Dryads. Drī′adz.

The trees were inhabited by maidens called Dryads.

Dryope. Drī′o-pe.

This lovely mother, while out with her child one day, innocently picked a lotus blossom. It was really a nymph which had assumed that form. For punishment Dryope was gradually encased in bark and became a tree.

Echo. Ĕk′ōh.

It is fun to go to some place on a hill and shout or laugh and then hear your voice repeated in hollow tones from over the other side. Echo was a nymph of the mountains and a follower of Diana in the chase. Juno disliked her chatter, so she condemned her to silence, allowing her to answer only. An unhappy experience she had when trying to let Narcissus know that she loved him.

Electra. Ē-lĕk′tra.

There were three famous Electras, the daughter of Agamemnon, the daughter of Oceanus, the daughter of Atlas.

We shall become better acquainted with the first one when we read the story of her brother Orestes.

Elysium. E-lĭzh′i-ŭm.

Here the good and the brave dwelt after death in a place called Elysium or the Elysian fields, where the guiltless followed his own joyful way in a land of perpetual sunshine.

> "There was no heavy heat, no cold,
> The dwellers there wax never old."
>
> LANG.

Endymion. En-dĭm′ĭ-ŏn.

Not always was Diana attending to her work in the heavens. She was away from it so much that her friends began to wonder. They found that there was a most charming youth, Endymion, who, after his duties as shepherd were over, used to sleep on the hillside. Here they found Diana watching over him while he slept. They were worried when they saw her becoming paler as each morning approached, and decided that she was infatuated with this youth. When Jupiter gave him his choice of death or perpetual sleep, Endymion chose the latter.

Epimetheus. Ep-i-mē′thūs.

With his brother Prometheus he helped to make mortals.

Erato. Er′a-to.

The muse of love poetry.

Erebus. Ĕr′ĕ-bus.

One of the first sons of Chaos was Darkness. The Greeks called him Erebus. When they went into a dark room they thought that the god of light had been driven out. The greatest darkness they could conceive of was under the earth. This gloomy place, the abode of the dead who were not admitted to Elysium, was called Erebus, too.

Erechtheus. E-rek′thūs.

This King of Athens, who loved the beautiful, erected a temple to the gods. He was of a practical turn of mind, too, for to him is given the credit of inventing the four-wheeled chariot.

Erinyes. E-rĭn′y-ēz.

The attendants on Proserpine in Hades. They are the same as Furies, so you will find more about them under that name.

Eros. Ē′ros.

Cupid's other name.

Erysichthon. Er-ĭ-sich′thon.

"Woodman, spare that tree,
Touch not a single bough."

This is a beginning of a poem which many of you know. Much is said now about saving our forests for practical as well as ornamental purposes. How many times when people are building new homes they seem reluctant about cutting down one tree.

Erysichthon failed to have this reverence for Nature, and, being especially averse to the gods, thought he would defy them by cutting down one of their most precious oak-trees. Believing, as these people did, that each tree was inhabited, this was like taking life. Erysichthon's punishment, more than he could bear, was relieved only by death.

Eumenides. Ū-men′ĭ-dez.

Another name for the Furies. They were the righters of wrongs, dealing out retribution and justice.

Europa. U-rō′pa.

Jupiter had many ways of gaining what he desired, and had the power to change himself at will. He appeared before Europa as a wonderful white bull. Beguiling her to get on his back, he fled across the waters to his home. From this grandchild of Neptune, comes the name of Europe.

Eurus. U′rŭs.

This is the East Wind.

Eurydice. U-rĭd′i-see.

When the lovely wife of Orpheus died, he sought her everywhere. Descending into Pluto's realm he began to sing and accompany himself on his lyre. Very touchingly he begged for his wife until even the ghosts shed tears. Tantalus forgot his thirst, Ixion stopped his wheel and Sisyphus rested from his tedious labor.

Proserpine and Pluto gave way before him, and Eurydice was summoned.

Here we shall leave her, as in a continued story, until we come to the description of her husband, Orpheus.

Euterpe. Ū-ter'pe.

This muse of lyric poetry was the one who sang of the glorious deeds of the gods. It was thought that the flute was invented by her.

Fates. Fātes.

These three women were generally spoken of in solemn tones, because they governed man's destiny. They were always together, and, although in pictures they do not look particularly sad, yet there is not much joy in their faces. One spins the thread of life, one determines how long it shall be, while the third snips it off when directed by the other two.

Fauna. Faw'na.

Goddess of the fields.

Fauns. Fawns.

These were not gods, for they were half human. They had pointed ears, short horns, and tails and feet like animals. The cattle on the hills were their special care.

Flora. Flō'ra.

She was the tender of the flowers and of all plant life.

Furies. Fūr′ĭz.

When we do wrong our consciences accuse us. The Greeks believed that three very ugly goddesses called by the name of Furies appeared to those who did wrong. These creatures, with snakes for hair, spent most of their time with Pluto. They vexed children who were disobedient to parents or impolite to their elders. Unkindness, selfishness, and many more unlovely traits were punished by them.

Gæa. Jē′a.

Earth was called also by the Greek name Gæa.

Galatea. Gal-ă-tē′a.

Another by this same name was a daughter of the sea, but this was one who inspired the incomparable Raphael to put her story on canvas and Handel to express it in music. Sculptors have carved it again in marble, and poets have perpetuated it in song. Her story belongs to Pygmalion, so we shall wait for him to tell it.

Ganymedes. Gan-i-mē′dēz.

Perhaps you have seen the picture of a huge eagle bearing a lad up into the air. Hebe, the

cup-bearer of Jupiter, had displeased him by being careless and on a grand occasion spilling the nectar, so he had dismissed her. Having noticed this attractive youth, Jupiter changed himself into an eagle, came down to earth, and carried Ganymedes back with him to take his daughter's place.

Giants. Jī'ants.

A race of monstrous men, children of Uranus. The storms in winter and destructive fires were laid to them. They were overcome eventually by Jupiter and confined in a cave under Mt. Etna.

Glaucus. Glaw'kus.

No doubt this was a popular name, for no less than three were called by it. It may help you to know this, for often in art or poetry, when Glaucus is referred to, you will be able to distinguish which one is meant. One was a fine young fisherman who, upon eating a certain herb, became half fish. This gave him the advantage and opportunity of guarding those at sea. He came under the spell of Circe and suffered under her sentence. Not until Endymion

came to his rescue was he restored to youth and his beloved Scylla.

Then there was Glaucus, the King of Corinth, father of Bellerophon.

The third one was a hero in the Trojan War, and son of Bellerophon.

Golden Fleece.

This is going to be a continued story, for it is a long one.

The woolly covering of a sheep is called its fleece. The one in this story was of gold.

Mercury, in the goodness of his heart feeling sorry for two little children who were being brought up by a stepmother, decided to help them get away. Accordingly he selected a ram with a golden fleece, set the little ones on its back, and prayed that they might be carried to safety. We are going to hear what happened to the little girl Helle, but the boy Phrixus travelled on until he came to Colchis, where this precious fleece was "placed in a consecrated grove, under the care of a sleepless dragon."

The Golden Fleece has already been referred to under the Argo and its dauntless sailors the Argonauts.

To be continued under "Jason."

Gordian Knot. Gor′di-an.

People often say that some one has succeeded in cutting the Gordian knot. One day the peasant Gordius, having driven into Phrygia in his ox-cart, was made king by the people in obedience to the oracle which had said that their future king would come in a wagon. In gratitude Gordius dedicated his wagon to the god of the oracle and fastened it in the temple with such a complicated knot that no one could untie it. The oracle declared that whoever unloosed it would be king of all Asia. Years later the great Alexander came along and cleverly cut it with his sword.

Gorgons. Gor′gonz.

We smile now as we read of those grotesque and hideous beings, with snakes for hair, brass teeth, bodies covered with scales. They possessed the power of turning into stone all who looked at them.

Graces.

Some names explain themselves. We have reason to study carefully these graceful maidens

who attended the gods and presided at their feasts and dances.

"They teach us how to each degree and kind
We should ourselves demean, to high,
To friends, to foes; which skill men call civility."
SPENSER.

Hades. Hā′deez.

It was easy for these ancient people to think of beautiful myths about the heavens; it was also natural to imagine stories about the wonderful things on earth. The places which seemed strange to them were those way down under the earth or far, far away to the west. Although their ideas were hazy, they believed that these places were inhabited by the people who had left our earth. The place underground was dark and gloomy, as far as they could see, so they called this gruesome place Hades. We know how it was guarded, and about the ferryman of the river. Later we shall read about the king and queen who ruled there.

Hamadryads. Ha-ma-drī′adz.

A longer name for the nymphs who lived in trees.

Harmonia. Har-mō′ni-a.

Contrary to her name, this wife of Cadmus brought strife wherever she went. We are happy to know that this was due not to her disposition but to the necklace which Vulcan had made and presented to her at her wedding. Besides, she was a daughter of Mars, and it is impossible to connect harmony with war.

Harpies. Har′pĭz.

These Harpies, with claws and wings, were sent to torment and punish. They were so repulsive and hideous that old and young alike dreaded their appearance.

Hebe. Hē′be.

Hebe, a daughter of Juno and Jupiter, was given the duty of serving nectar to the gods. One day, when she was serving this delicious drink to her father and his guests, she stumbled and spilled it. This was unpardonable, so she was dismissed.

She had another title, that of goddess of youth. In the poem "L'Allegro," by Milton, we find her.

"Haste thee, Nymph, and bring with thee —
Jest and youthful jollity,
Quips and Cranks, and wanton Wiles,
Nods and becks, and wreathèd smiles,
Such as hang on Hebe's cheek,
And love to live in dimple sleek;
Sport that wrinkled Care derides,
And Laughter holding both its sides."

Hecate. Hĕk′a-tee.

How pleasant moonlight nights are! There is always a glamour over the world, and many times the waters and gardens look even more wonderful than in the daytime. When a dark night comes every object assumes a different appearance. It is then that Hecate is about, this mysterious goddess of darkness, of haunting ghosts and barking dogs. Being a combination of three goddesses, of the moon, earth, and Hades, she was furnished with three heads and three bodies. Wherever three roads met, there they established her worship and made offerings to her.

Hecatonchires. Hĕk-a-tŏn-kī′rez.

Many times a busy mother wishes that she were one of these, for they had three hundred hands. This was the name the Greeks gave to

the waves of the sea. While they all looked alike, they differed in quality. Some were soft and gentle, some were strong, some were destructive, and some were lazy, but all were constantly active.

Hector. Hĕk′tor.

You surely want to be acquainted with those who took part in the Trojan War. Here is one who was one of its bravest heroes. Troy was taken only after his death, so it seems that it could not be conquered while he was alive to defend it. Hector was the son of King Priam and Queen Hecuba, and had among his many brothers and sisters some well known to us. One was Cassandra, and later we shall read about Paris and others. Dauntlessly he went into the thickest of the battle, and when taking his last farewell of his child prayed that he, too, would live to

> "purchase just renown
> To guard the Trojans, to defend the crown,
> Against his country's foes the war to wage,
> And rise the Hector of the future age."

Hecuba. Hek′u-ba.

The mother of Hector.

Helen. Hel′en.

It was about her that the Trojan War was fought. She must have been exquisitely beautiful to have been accounted the loveliest woman in all the world. Tennyson describes her as

> "A daughter of the gods, divinely tall
> And most divinely fair."

From her innumerable suitors she chose Menelaus as her husband. She made the other suitors promise with an oath that if she ever needed help they would come to her rescue. The rest of her story is told with that of Paris in the Trojan War.

Helios. Hē′lĭ-os.

A name for Apollo which means "brightness" as of the sun.

Hellespont. Hĕl′lĕs-pont.

To help Nephele's two children to escape from an unfaithful father and stepmother, Mercury gave the ram with the Golden Fleece to bear them away. Little sister Helle must have been sitting back of her brother and couldn't have been holding on tightly enough, for when

they were flying over that narrow place which divides Europe and Asia, she fell over backwards into the sea. Ever after that place was called the Hellespont.

Hephæstus. He-fĕst′us.

The Greek name of Vulcan.

Hera. Hē′ra.

It really means splendor and is the Greek name for Juno.

Heracles. Her′a-cles.

You can almost guess what his other name is without being told.

Hercules. Her′cū-lez.

The Greeks and Romans had their strong man whom they called Hercules. His mother was Alcmene, a mortal, but he boasted of Jupiter for a father. Jealousy caused Juno to feel so hateful toward the boy that she tried in many ways to get rid of him. None of her schemes

worked, for he was able to overcome everything that was put in his way. Physically and mentally he grew stronger until he became a man.

Then Juno decided that she had planned an impossible thing for him and gave him twelve labors to perform. Two of these you have read about, the cleaning of the Augean Stables and the encounter with the dog Cerberus. The remaining ten were even harder than these. Many are the noted paintings of this hero. When you hear the expression that some one has performed a Herculean task, you will know what is meant.

After he had showed Juno how brave and strong he was, she repented of what she had done and let him marry her daughter Hebe.

Hermes. Hūr′mēz.

The swift wind, the god of twilight, the hastener, and other descriptive attributes, belong to Hermes or Mercury.

Hero and Leander.

Really these two do not belong to mythology, but you hear so much about them and their story is so intertwined with other myths, that I want to introduce them, at least. Although

Hero sounds like a man's name, it belongs to a fair maiden who compared with Venus in beauty.

Falling in love with her at first sight, Leander made ardent advances, and had to swim across the Hellespont every night to woo her.

One night, as she was waiting for him in her home on the opposite shore, she saw him struggle with the waves and drown. In frenzy she cast herself into the raging waters and joined him in death.

Hesperides. Hes-pĕr′i-dēz.

To-day a nice rosy apple appeals to us, but these people wanted golden apples. There seemed to be only one place where these could be found, and that was in the garden of the Hesperides. This was owned by Atlas, and carefully guarded by a fierce dragon. These apples were really oranges, and the Greeks had the pretty idea that the garden where they grew was where the sun goes down in the golden west.

Hesperus. Hĕs′per-us.

As Aurora opened the gates at dawn, so Hesperus led out the stars in the evening.

Hippolyta. Hip-pol′ĭ-ta.

Sister of Antiope, Queen of the Amazons.

Hippomenes. Hĭp-pom′e-nēz.

His words, "Why boast of beating those laggards? I offer myself for the contest," show his spirit. Lifting a prayer to Venus for help, he entered the running race for Atalanta's heart, and won it. Failing to pay due honor to Venus for her help, she changed them into a lion and lioness yoked together, and caused them to serve the goddess Cybele, or Rhea, as she is more often called.

Horæ. Hō′rē.

Our days fly by so quickly that we have little time to give them much thought. In those days each hour and season was thought to be a person, and had a special duty to perform.

In his "Hymn to Apollo," part of which we have read, Shelley says:

"The sleepless Hours who watch me as I lie,
Curtained with star-inwoven tapestries,
From the broad moonlight of the sky,
Fanning the busy dreams from my dim eyes —
Waken me when their mother, the gray Dawn,
Tells them that dreams and that the moon is gone."

Hyacinthus. Hi-a-sĭn′thus.

Apollo must have been fond of this lad, to have neglected even his favorite musical instrument to be in his company. One day, while throwing quoits with him, Apollo sent his high and far. Young Hyacinthus ran and caught at it, eager to show how far he could throw it. The quoit bounded back from the ground and killed him. Crazed with grief and weeping over him, Apollo pronounced these words:

"Thou diest, robbed of thy youth by me. Would that I could die for thee. Since that cannot be, thou shalt become a flower inscribed with my regret."

And there where Hyacinthus breathed his last, a beautiful purple hyacinth arose.

Hyades. Hy′a-dēz.

A constellation. Daughters of Atlas.

Hydra. Hī′dra.

Here is a lesson which teaches us that one effort does not always win. Hercules was given for one of his tasks the conquest of this terrible creature.

The Hydra had fifty heads, and every time

he struck one off another grew in its place. Finally he burned off the heads and buried the centre one, making an end of another of his twelve labors.

Hygeia. Hi-jē′a.

The study of hygiene is getting more interesting every day because we can see such good results from our modern systems of sanitation and cleanliness. Hygeia, the daughter of Æsculapius, was a great help to her father and assisted him in all his work.

Hymen. Hī′men.

A wedding is a lovely occasion and great preparations are made for the ceremony and reception, when all the friends gather around to wish the bride and groom a happy life. The god who presided on these festive occasions and whose blessing was sought was Hymen.

Hyperboreans. Hī-per-bor′ē-ans.

These happy people lived in the North, in a land of perpetual spring, where disease and old age were unknown.

Hyperion. Hi-pēr′i-on.

Shakespeare speaks in "Hamlet" of "Hyperion's curls." He referred to the Titan who was the original sun-god and who later yielded to Apollo.

Hypermnestra. Hi-perm-nes′tra.

One of the fifty daughters of Danaus.

Hypnos. Hip′nos.

In a cave on the shores of the Western Sea dwelt this god with his children, Dreams and Nightmare, and his brother Death. Here was one place where Apollo could not come. At the entrance poppies grew, and no guard stood watch, for every one was allowed to come and go as he pleased.

Within, on a couch of ebony, adorned with black plumes, this god slept. Nothing but silence pervaded the air, no winds blew to sway the branches or stir the perfume from the flowers. Nothing disturbed this drowsy god of sleep.

Icarus. Ĭk′a-rus.

You remember this lad's father, Dædalus, who in contriving to escape from Minos made wings

for each of them and fastened them on with wax. Not listening to his father's admonition, the boy flew too near the sun, melting the wax, of course. He dropped into the sea which was named for him.

"With melting wax and loosened strings
Sunk hapless Icarus on unfaithful wings."

Icelus. Ĭ′se-lus.

We say "I dreamed last night," and then tell some pleasant happening. Our friends of long ago will tell us that it was Icelus, one of Sleep's children, visiting us.

Ida. Ī′da.

There was a Mt. Ida on the Island of Crete and one near Troy. Both Apollo and Paris are connected with the latter. Once Apollo lived there a year, when he was serving as a shepherd to King Admetus, and Paris was brought up there by his foster parents.

Iliad. Il′i-ăd.

This story, in twenty-four books, is considered one of the treasures of poetry. In it Homer has given us a picture and complete record of the

life and thoughts of these ancient people. It begins their history in the last year of the war fatal to the Trojans, and ends with the fall of Hector.

Ilion or Ilium. Ĭ′li-um.

These are the poetical names for Troy.

Io. Ī′o.

One day a heavier cloud than usual hung in the sky. Juno suspected that Jupiter was trying to hide from her, so she penetrated the darkness and there she found him with Io, daughter of the river god Inachus.

Knowing that Juno would spy on him, Jupiter had changed Io into a heifer. However, this did not deceive his wife. Very adroitly Juno began admiring the beautiful animal and begged it as a gift. To keep peace he presented it to her, but got the hundred-eyed Argus to watch it. Mercury, taking Juno's part, came to her aid. With music and story-telling he lulled every one of Argus's eyes to sleep and released Io.

Iphigenia. If-ē-jē-nī′a.

In music, poetry, and drama we shall get better acquainted with this daughter of Agamem-

non. Her father had displeased Diana by killing a much-loved animal belonging to her. She insisted that he sacrifice his adored daughter as a punishment. Iphigenia was brought to the altar. Just as she was about to be slain, a cloud enveloped the altar, and, when it passed, a stag was lying in her place. Diana had repented at the last and had caused the cloud, so that she could not be seen carrying Iphigenia away to be a priestess of her temple.

Iris. Ī′ris.

Iris was the goddess of the rainbow. She had an exquisite filmy robe of many colors, and when she was sent as a messenger by the gods, the sky was tinged with her hues.

Ixion. Ik-si′on.

King Ixion, for an insult to Juno, was condemned to be fastened to a wheel which never stopped revolving. Only once did he get any relief, and that was when Orpheus played his heavenly music for the release of Eurydice.

Janus. Jā′nus.

You remember Hecate, who had three bodies each facing in a different direction. Janus had

two heads, one facing forward and the other back. To him was given the honor of opening the year. So January was named for him, and on New Year's Day every one exchanged presents, as we do now on Christmas.

"Janus am I; oldest of potentates!
Forward I look and backward and below,
I count — as god of avenues and gates —
The years that thru' my portals come and go."

LONGFELLOW.

Jason. Jā′son.

Æson, the father of Jason, left his Kingdom of Thessaly to his half-brother, Pelias, until Jason became of age. When Jason claimed it, the uncle cleverly told him about the missing Golden Fleece, and suggested that he go in search of it. He made this suggestion, knowing how long the quest would take Jason, and hoping that something would happen to him, while he was gone, so he himself could remain in power that much longer.

Jason manned the fifty-oared boat, the Argo, and set out on his quest. After a long, perilous voyage, he reached the land of King Ætes, where the treasure was hidden and guarded by a ferocious dragon. Fortunately, he fell in love

with the king's daughter, Medea, who helped him through the many dangerous encounters which he had to undergo, before the fleece was really in his possession. He returned with his wife, Medea, who helped him not only to restore his father to youth again, but to get rid of the offending uncle.

Jocasta. Jo-căs'ta.

Queen of the Thebans. Her story is given under Œdipus.

Jove. Jōve.

If you will turn to the character after this next one you will find his story under his Roman name Jupiter.

Juno. Jū'no.

Juno had the honor among the goddesses of being Queen of Heaven and wife of Jupiter. Born in the golden West, she lived there until her marriage. In celebration of that event, a tree sprang up with apples on it the color of sunset.

Beautiful and queenly as she was, yet she was quarrelsome, and many times her pride and de-

ceit made her most unlovable. A great share of her time was spent in jealously watching her handsome husband. When he seemed to favor another goddess or a mortal she became so angry that she at once began to lay plans for her destruction.

She had good qualities, too, and her presence was described as "glorious beyond compare."

Jupiter. Jo͞o′pi-ter.

Although there were other gods before Jupiter, he was generally spoken of as the father of all gods. He it was who divided the world with his brothers, giving Neptune the waters to control and Pluto the region under the earth, with its hidden wonders. For himself he kept heaven and its glories. He chose Juno as his queen.

He was supposed to be the sender of rain and snow, thunder and lightning, mists and dew, and was worshipped as the supreme ruler of all. He is sometimes described as handsome and majestic, loving but severe. With an eagle for his constant companion, he had but to give a command and it was instantly performed. Homer describes him well. He says:

"He whose all-unconscious eyes the world behold,
The eternal Thunderer sat, enthroned in gold —
High heaven the footstool of his feet he makes,
And wide beneath him all Olympus shakes."

Kore. Kō′re.

When Hercules said:

"Down go I, to the unsunned dwelling-place
Of Kore . . ."

he meant into the dark region where Proserpine or Kore lived.

Labyrinth. Lăb′i-rinth.

A place where there are many winding passages twisting about in such a confusing manner that once a person enters, it is hard to make his way out again. A noted one is told about when you come to the story of the Minotaur.

Lachesis. Lak′e-sis.

The Fate who controlled the length of life and told Atropos when to cut the thread.

Laertes. Lā-er′tēz.

King of Ithaca and father of Ulysses.

Laocoon. Lā-ok′o-on.

Laocoon was the priest who foresaw the danger of bringing the wooden horse into Troy. As it had been given to Minerva as an offering, she resented what Laocoon said, and caused two large serpents to come up out of the water, coil themselves about the priest and his sons, and crush them in their grasp. You will often see pictures of the famous statue showing this tragedy.

Lapithæ. Lăp′i-thē.

These were the people whose king was Pirithous. At his wedding with Hippodamia the Centaurs caused a battle by insulting the bride. His dearest friend, Theseus, was there to help him and his people against these riotous guests, who were soon conquered.

Lares. Lā′rēz.

A puzzling thing to the ancients was the hereafter. They thought of the spirits of those who had gone before as still hovering about, some interested in the fields, some in the city government, and the lares, as they were called, protecting their loved ones of the household.

Latona. La-tō′na.

Mother of Diana and Apollo.

Leander. Lē-an′der.

Let us turn to Hero for his story.

Leda. Lē′da.

Leda is remembered as the mother of four noted children — Helen, Clytemnestra, Castor, and Pollux.

Lethe. Lē′the.

If the four other rivers in Hades were rivers of woe and gloominess, this one was at least useful. When the departed spirits drank of its water they forgot the cares of the world, its dangers and sorrows. Even its lazy flowing made them drowsy, and as it coursed its way down the Valley of Oblivion, many thronged its banks to drink deeply of forgetfulness.

Luna. Lo͞o′na.

The Romans had the musical name of Luna for Diana.

Maia. Mā′ya.

A daughter of Atlas and mother of Mercury.

Mars. Mars.

Back in those days long ago wars were going on continually. The god who incited them was Mars, or Ares as the Greeks called him, a son of Juno and Jupiter. Sometimes he appeared as a bright, fiery, revengeful warrior, always accompanied by Discord and Ruin and by his sons, Terror, Fear, and Panic.

Again, he was a god stalking about the earth on foot, stirring up strife and trouble in his path. And at other times he appeared, riding about in a swift chariot, on his head an iron helmet from which floated a long plume.

The month of March was named for him.

Marsyas. Mar′si-as.

Minerva, of whom we shall read later, had invented a flute, but had thrown it away because Cupid had laughed at the queer faces she made while playing it. Marsyas found it and played it so marvellously that he foolishly challenged Apollo to a contest. Of course the god won and punished Marsyas with death.

Medea. Mē-dē′a.

Daughter of Æetes, who, having fallen in love with Jason, made it easy for him to find the Golden Fleece by showing him how to work the charm that overcame all obstacles. After marrying her and bringing her home with him, Jason deserted her for Creusa, a princess of Corinth.

Medusa. Me-dū′sa.

Here was a daughter of a sea-god, whose hair was her pride. Vanity made her boast of her wondrous locks, and of course this was not to be tolerated by Minerva, who changed the ringlets into snakes. This made Medusa so hideous that people were turned to stone merely by looking at her.

Perseus it was who ended her misery by cutting off her head. It was the sight of this head which changed Atlas to stone, his beard and hair becoming trees, his head and arms rocks and cliffs, and the whole heavens resting on his shoulders.

Meleager. Mēl-ē-ā′jer.

This hero's life is told under the name of his mother, Althea.

Melpomene. Mel-pom′ē-nē.

The muse of tragedy.

Memnon. Mĕm′non.

How wonderful but simple the drops of dew are to us. To the ancient people they were the tears of Dawn. But why did such a happy goddess as Aurora shed tears? Because her only son, Memnon, had been killed in battle by Achilles. He had come from Æthiopia, where he was king, to help in the Trojan War. After his death Memnon was carried back to his native land, and both the wind and the clouds mourned with his inconsolable mother. Today there stands on the banks of the Nile a statue named for him, for it is said that when the first rays of dawn touch it, a sound is heard like the music of harp-strings.

Menelaus. Men-e-lā′us.

Menelaus was the man whom Helen had chosen out of all her suitors to be her husband. They were living happily together when, through the revenge of Venus, Paris was made to do a very treacherous thing. He went to visit that

home as a guest and after a few days eloped with Helen.

Immediately Menelaus called on their friends to help him in the search for her, but by the time they were ready to start, Paris and Helen had reached Troy. Long afterward Menelaus and Helen were reunited and lived and reigned in Sparta many years.

Mercury. Mūr′ku-ri.

You already know that the silvery fluid which rises and falls in the thermometer is a substance called mercury, and that if you put your hand on the bulb, the heat from it makes the mercury, or quicksilver, shoot up instantaneously. If you put the thermometer outdoors, the cold makes the mercury fall as fast as it rose. Because this fluid is so quick to respond, so active and lively, it is named after the god Mercury.

This grandson of Atlas, son of Jupiter, and brother of Apollo was most important in these old stories. One story tells that he was only a day old when he played a joke on Apollo by stealing the cattle which he was attending. When he grew a little older he was made the messenger for his father. His pictures show

him with the wings on his cap and on his shoes.

Only by swiftness could he have performed the things he did. Only by his cunning was Argus, the many-eyed giant, killed. One of his duties was to pilot the souls of the dead to Hades.

Midas. Mī'das.

Silenus, the old tutor of Bacchus, had wandered from home and his pupil had sought him everywhere. Midas, the king, found him and brought him back. This pleased the god so much that he promised the king anything he wished. Whereupon the foolish Midas asked that everything he touched might be turned into gold. That was all very well when he touched the trees and stones, but when he sat down to dinner the food turned to gold in his mouth. The water he drank became a thick stream of it. Then he cried out for help and implored Bacchus to release him. The god ordered him to wash in the river Pactolus. As he bathed the sands turned to gold and he was free.

Later Midas decided against Apollo in a musical contest. That was an insult to this

musician, so he caused such long ears to grow on Midas's head that he was forced to wear a large cap all of the time to hide the deformity. In an unguarded moment his slave saw this disfigurement. The slave was afraid to tell his secret and yet he found it almost impossible to keep. To relieve his mind he dug a hole in the ground and whispered the story into that. Shortly reeds began to grow on that very spot, and the wind whistling through them made them sing out to every passer-by: "King Midas has asses' ears, King Midas has asses' ears."

Minerva. Mĭ-ner'va.

Minerva was the goddess of wisdom. Her name means "mind," for she was supposed to have sprung full grown from the head of her father, Jupiter. You remember, too, her skill in weaving. As an award in a contest with Neptune, the city of Athens was named for her Greek name, Athene.

Minos. Mī'nos.

One King Minos was made one of the judges in Hades after his death.

The other King Minos is the one we hear most about. It was he who used to sacrifice

young men and maidens to that dreadful monster, the Minotaur.

Minotaur. Min′o-tawr.

This huge monster was fed on human victims, seven youths and seven virgins being his food every year. It took the determination of Theseus and the cleverness of Ariadne to end this horror.

Morpheus. Mor′fūs.

Our songs about the "sand man" coming are not very different from the one told the children of long ago. When they were drowsy they were told that Morpheus was making his rounds.

Somnus was the god of sleep, and Morpheus was his slave, sent to do his bidding, so that the god need not be disturbed from his sleep.

Muses. Mū′zez.

The Greeks and the Romans believed not only in gods, but also in spirits which presided over all the arts and sciences. These they called Muses. Some were very gay, as those who had charge of comedy and dancing. One, the muse of tragedy, was sad and unhappy, because she

was concerned in all the sorrows of life. Some inspired poetry, others song, and all of these nine daughters were the offspring of Jupiter and Memory.

Myrmidons. Mŭr′mi-dons.

Whenever we see an ant-hill we shall recall this story. Juno had punished the land of Æacus, grandfather of Achilles, with a plague which destroyed all of the king's subjects. When he prayed to Jupiter, he asked that the land might be peopled again with young men as industrious and numerous as the ants which he saw working near by. Waking from his sleep one morning, he saw those ants gradually increase in size until they became men. He called them Myrmidons. These were the soldiers whom Achilles brought to help him in the war with the Trojans.

Mysteries of Eleusis. E-lū′sis.

Festivals were held in honor of the gods. The ones held at Eleusis were for Proserpine. Of these there were two kinds, one in which all could participate, and the Mysteries, which were witnessed only by a chosen few.

Naiads. Nā′yads.

These were the maidens who took care of the springs, fountains, brooks, and rivers.

"So tenderly I keep this cool, green shrine,
Deep in the bosom of a wood of pine;
Faithful thru' shade and sun,
That service due and done
May happily earn for me a place divine
Among the white-robed deities
That thread thru' starry paths. . . ."

BUCHANAN.

Narcissus. Nar-sĭs′sus.

Narcissus was a handsome lad, beloved by Echo. Echo had been punished by Juno, so that all she could do was to answer when people spoke to her. When Narcissus tried to woo her, he thought that she was mocking him. Poor Echo had no way of telling him, so he spurned her advances. At last, in revenge for his coldness to the nymphs, the avenging goddess doomed him to fall in love with himself. The only mirrors were the deep, quiet pools in the woods. In one of these Narcissus saw his reflection, and, thinking it a water-nymph, loved it. Here he was ever found down on his knees, leaning over the water, gazing at his attractive features.

Even on his last ride with Charon, he leaned far over the side of the boat to get a final glimpse of himself in the River Styx.

By the pool where he had sat, sprang up the flower which bears his name.

Naxos. Nax′os.

One of the islands of the Cyclades, where Bacchus found the sleeping Ariadne, whom Theseus had deserted.

Nectar. Nec′tar.

As ambrosia was the food of the gods, so nectar was their drink.

Nemesis. Něm′e-sis.

There has never been a time when insolence, pride, and lawbreaking were looked upon with anything but righteous indignation, and this daughter of the night was the one they called upon to avenge such wrongs.

Neptune. Něp′tune.

When Jupiter divided the world he gave his brother Neptune the sea and all waters to govern. The ocean became Neptune's home, and

here he rode over the waves in a chariot drawn by four sea-horses.

Nereids. Ne′rĕ-idz.

Dwelling down among the coral reefs and mosses of the ocean were these fifty sea-nymphs who waited on Neptune. Deep Sea had married Mother Earth. To them was born Nereus, the father of these maidens. When "hapless Icarus" fell into the ocean it was these "sorrowing Nereids" who

> "decked his watery grave;
> O'er his pale corse their pearly sea flowers shed,
> And strewed with crimson moss his marble bed;
> Struck in their coral towers the passing bell,
> And wide in ocean tolled his echoing knell."
>
> DARWIN.

Nereus. Nē′rūs.

Besides the distinction of being the Nereids' father, he was the only one who knew the way to the Garden of the Hesperides.

Nestor. Nēs′tor.

The oldest of the Grecian chiefs, too old to engage in their battles, Nestor was sought for his wise counsel and advice.

Nike. Nī′kē.

In a race, game, contest, or battle, there is always one side which wins. We call it victory. The Greeks gave the honor, when victorious, to a goddess, and called her Nike.

Nile. Nīle.

When Phaeton, whom you will read about later, made the disastrous journey in the chariot of his father, Apollo, the River Nile in Egypt fled and hid its face in the desert.

Niobe. Nī′o-be.

You remember Amphion, the wonderful musician. Let me introduce you to his wife, Niobe, the proud mother of seven handsome sons and seven charming daughters.

We have seen that it was always disastrous for a mortal to compare herself with a goddess. This doting mother so far forgot herself as to think she ought to be honored more than Latona, for she had fourteen children, and that goddess had only two. Those two happened to be Apollo and Diana.

To avenge their mother, Apollo and Diana shot with their arrows every one of Niobe's

children. Their father, Amphion, died of grief, and the mother was turned into stone within and without, yet her tears continued to flow from those eyes of stone. When you see a tiny stream trickling from the rocks, you will think of Niobe and her ceaseless tears.

Nymphs. Nĭmfs.

Lovely maidens who guarded the different realms of Nature. Try to think as these people did thousands of years ago. Imagine the Oreads watching over the mountains, valleys, and hills. Picture the Nereids hovering over the sea, and its inhabitants, the Dryads living in trees and causing them to grow, and the Naiads guarding the running brooks and tiny streams.

Oceanus. O-sē′a-nus.

Thinking that the country around them was all there was to the earth, these ancient people had little geography to learn. They bounded the earth on the north by Oceanus, or ocean river. Here was a land of freezing temperature, where the Hyperboreans lived. On the east was located the home of Apollo, the land of the rising sun. On the south was the warm, comfort-

able place of the dark-hued Æthiopians, and on the west the Elysian Fields, land of immortal happiness.

It was from this Titan, Oceanus, that all rivers sprang, and to whom they eventually returned.

Odysseus. O-dĭs′ūs.

A Greek name for the hero Ulysses.

Odyssey. Od′i-see.

When Ulysses started home from the Trojan War, it took much longer than to come, for he had storms and dangers to encounter which we cannot recount here. The poet Homer took twenty-four books to tell it all, and called it the Odyssey after Odysseus.

Œdipus. Ĕd′i-pus.

It was prophesied when Cadmus slew the dragon sacred to Mars that every one of his family would come to grief, even to the third and fourth generation, and so it happened in this case, for Œdipus was his great-great-grandson.

The parents had cast him off when a baby, but the shepherds finding him had carried him to King Polybus, who cared for him until he became a man.

One day, meeting a chariot in a narrow place, Œdipus became so angry because the driver would not turn out that he killed him.

Another adventure was with a being called a Sphinx. For ages the Sphinx had propounded a riddle to the Thebians, and had killed those who failed to answer it. When Œdipus succeeded in solving it, the Sphinx committed suicide. The people wanted to honor the one who had rid them of such a pest, so they made him king and gave him Jocasta for his queen. Imagine their horror later, when they found that the driver of the chariot was his father and that the queen whom he had married was his mother. Jocasta killed herself, and shortly afterward Œdipus died.

Would you like to know the riddle of the Sphinx? "What is it that in the morning goes on four feet, at noon on two, and in the evening upon three?" The answer is "Man." "In childhood he creeps, in manhood he walks erect, when old he uses a cane."

Œnomaus. Ēn-o-mā′us.

Son of Mars. It was his horses which rivalled the cyclone in speed.

Œnone. E-no′ne.

Œnone was a nymph whom Paris had married and deserted when young. Too late he tried to make restitution, but his attentions were spurned.

Olympic Games.

The contests held every five years at Olympia in Elis. Besides trials of skill in running, jumping, wrestling, throwing the quoit, and hurling the javelin, there were exhibitions of music, poetry, and oratory.

Olympus. O-lĭm′pus.

The home of the gods was on Mt. Olympus. As the summit of this mountain is above the clouds, so the gods lived both on the mountain and in the heavens.

"The reputed seat
Eternal of the gods, which never storms
Disturb, rains drench, or snow invades, but calm
The expanse and cloudless shines with purest day.
There the inhabitants divine rejoice
Forever." HOMER.

Omens. O′mĕns.

Signs which were supposed to tell of coming events.

Oracles. Or′a-cles.

The city of Delphi was sometimes called Pytho, too. There, on the mountainside, was a deep chasm from which vapors arose almost continually. The priestess Pythia had charge of a temple there, and from the vapor, which was Apollo's breath, received prophecies and messages of advice. Nothing of importance was undertaken without first consulting her.

Oreads. O′rē-ădz.

The nymphs who inhabited the hills and valleys. The one we know best is Echo.

Orestes. O-rĕs′tēz.

You were promised the story of Electra, so you may read it here intertwined, as it is, with that of her brother Orestes.

When their father, Agamemnon, finally reached home, after ten years of war, he found that his wife, Clytemnestra, had married again. An almost impossible thing it seems, but she,

with her new husband, killed Agamemnon and plotted to make way with the son. The sister saved Orestes, but made him see that it was his duty to avenge their father's death.

Years after he conceived the plan of revenge. Disguising himself, he took an urn with some ashes in it, and carried them to his mother, pretending they were those of her son, thus gaining admission to her home. On his way he met his sister, Electra, who, not recognizing him, believed the story. When she began to weep he made himself known to her, and together they went to their mother's home, where they took both her life and that of the husband, Ægisthus. After being pursued by the Furies and driven from the land, Orestes was finally purified from his sin, and acquitted through Minerva's influence.

Orion. O-rī′on.

Orion, the giant son of Neptune, was a very persistent and ardent wooer. He was so unbearable in his wooing of Merope that her father, Chios, deprived him of his eyesight. In his distress Orion sought Vulcan's help. Apollo restored his sight.

After this he became a constant attendant on

Diana and her nymphs, the Pleiades. Apollo disapproved of him, so when Orion was wading one day and only his head showed above the water, Apollo made a wager with Diana that she could not hit it. Not knowing what the object was, she pulled her bow and killed Orion. She really loved him, so she placed him among the stars. On winter nights you can see this large constellation. Orion still wears his belt and sword and still attends the Pleiades who are near by.

Orpheus. Or′fūs.

Not always do children inherit their father's talents, but this son of Apollo surely did. His music and poetry are described as divine. When he played on the lyre which was a present from his father, he had power over the sea, over animals and people. With it Orpheus won the charming Eurydice for a wife.

Only a little while did she live, and then, heart-sick, he went about, pouring out his grief upon his sympathetic instrument. One day he wandered down into Hades, and there moved even the hard-hearted Pluto to tears. Every one stopped what he was doing until Orpheus passed. Pluto summoned Eurydice and gave

her permission to go with her husband, provided that he should go ahead and not look back until they had reached the upper world. This seemed easy, so Orpheus promised. Again he began to play. Danger after danger they passed. Still he kept his eyes before him. Just when he was about to step his foot on the earth, he looked around to see if his loved one were really there.

"Like a vapor," says Landor the poet, "she vanished." Bereft, he wandered about, and after a short time died. Reunited with Eurydice through death, his lyre was placed by Jupiter in the heavens.

Ossa. Os′sa.

This was the mountain which the giants of those days piled upon another mountain, Pelion, in order to get something high enough to reach Mt. Olympus, so that they could climb and destroy the gods.

Palladium. Pal-lā′di-um.

As long as the statue of Minerva, or the Palladium, as it was called, remained in Troy, it was thought that the city could not be taken.

Pallas. Pal'las.

The Greek name of the goddess Minerva.

Pan. Pan.

All Nature had for a god one whose name meant "all," the "Universal Pan."

He had horns and hoofs, a combination which frightened people, especially at night. Even when he was a baby his nurse ran away from him, because he was so homely. So his father, Mercury, put him in a rabbit-skin and gave him to the gods. Pan lived everywhere and anywhere, in caves or on mountain-tops. He was good-natured and amused not only himself but others with his music.

Panathenæa. Păn-ăth-ĕ-nē'a.

Through wars the people had been scattered. These Theseus united, and the celebration of that event at Athens was called Panathenæa.

Pandora. Pan-dō'ra.

If you were asked who the first woman was, without hesitation you would say "Eve." The ancient Greeks would have said "Pandora." Vulcan had formed her from clay, and each god

had given her a gift. From one she received beauty, from another intelligence, and again she was presented with some qualities which were not admirable, such as curiosity. Prometheus, to whom she was given, sent her as a present to his brother Epimetheus, who in time married her.

One day Mercury brought her a tightly sealed box, with the instruction that she was in no case to open it. Can you imagine her looking at it every day, wondering what could possibly be in it? Finally she could stand it no longer. Eagerly but cautiously she opened the lid, and, before she could close it, out flew Sickness, Crime, Sin, Suffering, and Fear, like winged insects. Wildly she tried to close the box, and after a struggle managed to get the cover on, just in time to keep back one beautiful white butterfly. This was Hope.

Paris. Par′is.

He is only being introduced here. His story is found under the Trojan War.

Parnassus. Par-năs′sus.

Although the gods inhabited Olympus, some of the other mountains were visited by them.

Parnassus was a favorite place of Apollo, Bacchus, Pan, and the Muses.

Parthenon. Par′thē-non.

A temple in Athens dedicated to Athene, or Minerva.

Patroclus. Pa-trō′clus.

The bosom friend of Achilles.

When, after his quarrel with Agamemnon, Achilles refused to fight any more in the Trojan War, Nestor urged Patroclus to do all he could to make Achilles forget his grievance. He advised him to borrow Achilles' armor, thinking that the mere sight of it would terrify the Trojans. That is what really happened, for they all fled except Hector, who succeeded in killing Patroclus.

Pegasus. Pĕg′ă-sŭs.

When Perseus flew across the ocean with the head of Medusa, Neptune fashioned a horse from the drops of blood which fell from it. This horse, Pegasus, was as fleet as the wind, for it had wings. Minerva, having caught and tamed him, presented him to the Muses. After

the battle with that monster, the Chimæra, it flew to the sky and took its place among the stars.

Peleus. Pē′lūs.

A wedding is always an interesting affair. Peleus and Thetis must have had numberless friends, for their wedding was crowded with guests.

> "All Thessaly, seeking the palace,
> Heavy of hand with gifts." CATULLUS.

In spite of all this splendor, it had been decreed by the Fates that the child of these two would be the downfall of Troy. This, you will find, came true.

Pelion. Pē′li-on.

This is the mountain which the giants piled on Mt. Ossa to reach the home of the gods.

Pelops. Pē′lops.

Here is the story of a race more exciting than Atalanta's. The son of Tantalus, Pelops, fell in love with the granddaughter of Mars. Her fa-

ther, Œnomäus, had decreed that no one could have her who could not beat him in a race. He selected horses which were as fast as a cyclone, and Pelops, too, entered the race with very swift horses. Pelops won, for the daughter, Hippodamia, had bribed her father's driver to loosen a bolt out of the chariot-wheel.

Penates. Pe-nā′tez.

What a satisfying picture the home circle is! Can there be any happier moments than those when the whole family is gathered around the fireplace in the evening? Some are studying, some sewing, others are reading, and the younger ones are at their play.

This scene was not without its significance to the ancient Greeks and Romans. They believed that the family circle was protected by gods and these they called Penates. Images were made to represent them and were always kept on the hearth.

Penelope. Pe-nĕl′ŏ-pē.

Penelope's husband, Ulysses or Odysseus, had to go to war, and instead of being gone one or two years, he was gone twenty. Every one had

given him up as dead except the faithful wife, who never lost the hope of seeing him again. Many were the suitors who tried to woo her. Not wishing to dismiss them rudely, she promised that, when she had finished weaving a certain article on which she was working, she would consider it. Every night she ravelled out part of her work, so that it would never be finished. At last that was of no avail, so she told them that she would marry the one who could hit a certain mark with her husband's bow and arrow.

One after another tried but could not bend the bow. As each one attempted it, the others laughed at him. Then Telemachus, the son, came in with an old beggar, who said that he wanted to try. A great shout of derision went up, but Penelope consented.

Imagine their surprise when the beggar easily bent the bow and not only hit the mark but killed off the suitors one by one. Penelope recognized in him her husband and, tearing off his disguise, he folded her and their son to his heart, and, like our fairy-tales, lived happily ever after.

Persephone. Per-sĕf′o-ne.

Her story is fascinating, and we shall find it under her other name, Proserpine.

Perseus. Pĕr′sūs.

We can recount only a small part of the daring deeds of Perseus, for there were so many.

One was his encounter with Medusa, of which we have read. For this he had borrowed the winged shoes of one God, from another the helmet which rendered him invisible, and from a third a pouch in which to bring back Medusa's head. Another, was the unhappy experience with the inhospitable Atlas, who, thinking that Perseus had come to steal the golden apples, refused him shelter. Holding up Medusa's head, Perseus turned Atlas to stone. The third was the setting free of Andromeda when the monster was about to devour her.

After Perseus's wedding with Andromeda he returned his borrowed helmet, shoes, and pouch, and gave the head of Medusa to Minerva to wear on her shield, or ægis.

Phædra. Fē′dra.

Although Theseus had deserted Ariadne, her sister, Phædra, married him.

Phaethon. Fā′e-thon.

For some reason Phaethon's mother, Clymene, had not told him who his father was, and

all the children teased him about it. Whenever he asked her she would promise to tell him later on. One day, after being teased more than usual, he insisted on being told, and who should it be but the great god Apollo? He raced out to tell the children, and you can imagine their surprise. Still they pretended that they didn't believe it. In tears he sought his mother, and the only way she could comfort him was to tell him that he might visit his father the next day and prove it.

Before you hear the rest of this, can you remember ever having a hot, hot summer day with no rain? Do you recall how parched the grass looked, and how the leaves drooped on the trees with the unbearable heat? When you have that experience again, you will remember how these people explained that condition.

Young Phaethon reached his father's palace in the East just as Apollo was about to begin his day's journey. He listened to the boy's story and, feeling sorry for him, promised that he would grant his dearest wish. Boylike, Phaethon begged to drive Apollo's chariot for one day. Apollo tried to persuade his son to ask anything else, but the boy's heart was set on this and nothing could change him. The

father explained the dangers which would be encountered. He made the account of the journey as unattractive as he could, but without avail.

The chariot was brought forth, Phaethon stepped in, and was off. Soon the things which he saw in the sky frightened him, and the horses, knowing that a stranger was driving, took advantage and went where they wished.

Nearer and nearer they came to the earth. Phaethon lost control of the reins. The terrific heat was drying up the rivers in his path and burning the trees on the mountains.

Every one began calling on the gods for help. Jupiter saw no other way, so he seized a thunderbolt and hurled it at Phaethon. It struck him, throwing him headlong into a river over which he was passing. The horses, left to themselves, found their way home.

Philemon and Baucis. Fĭl′ē-mon.

Philemon and Baucis were a poor old couple whom two of the gods visited and asked for shelter. Although disguised as wayfarers, Jupiter and Mercury were taken in and given the best the couple had, which was very simple. When the gods made themselves known, the

old couple were terror-stricken, but were soon put at ease by being granted their dearest wish, which was to die together. They lived to a good old age and were then changed to trees.

Philomela. Fĭl-ō-me'la.

The nightingale's song is a most melancholy one, and that may have given rise to this tale. Two sisters, Philomela and Procne, were wooed by Tereus, King of Thrace. He married one, and, having grown tired of her, did a most atrocious thing. He cut out her tongue and hid her away pretending that she had died.

The other sister was then taken as his bride, knowing nothing of this, until one day when she happened to find her imprisoned sister. She was then given the whole story by means of a web which Procne wove. Together they killed the son whom Tereus idolized. In turn they were all punished by being changed into birds. Procne became a swallow, Tereus a hawk, and Philomela a nightingale, forever bemoaning the death of her son.

Phlegethon. Fleg'e-thon.

A river of fire in the underworld.

Phobos. Fo′bos.

Fear, the son of Mars.

Phœbus. Fē′bus.

The sun may be bright in the winter and yet it does not warm us as it does in summer. For this reason there was one meaning for the name Apollo, "the burning heat of noon-day," and another for the name of Phœbus, "the shining of the sunlight." For this reason the god was often addressed by both names together, as Phœbus Apollo.

Phosphor. Fos′for.

Phosphor, or Phosphorus, was the morning star, a son of Aurora and Cephalus.

Pillars of Hercules.

Only with dynamite can we break huge rocks, but Hercules performed the gigantic feat of cleaving a mountain in two with his hands, forming what is now known as the Straits of Gibraltar.

Pirene. Pī-re′ne.

The well at which Pegasus was drinking when

Bellerophon came for him. It was at this well that the Muses gathered for inspiration.

Pleiades. Plē′yă-dēz.

These daughters of Atlas were always trying to get away from that unpopular suitor, Orion. Electra was one of them. When in their distress they were fleeing from their pursuer, Jupiter turned them into pigeons; and Electra, remaining unchanged, left her sisters and became a comet.

Pluto. Plo͞o′tōh.

There is not very much to say about Pluto, for he was seen so seldom. His kingdom being in the lower world, he remained in darkness most of the time. Once, when he visited the earth, he stole Proserpine, the beloved daughter of Ceres, and took her below to make her his Queen. Of course he was hated and feared by mortals.

Pollux and Castor. Pŏl′lux.

We give their names together, for they were the twins about whom you read under the name of Castor.

Polydore. Pŏl-i-dō′re.

Cadmus and Priam both had sons by this name.

Polyhymnia. Pŏl-y-hym′nĭ-a.

Muse of sacred poetry.

Polynices. Pŏl-i-nī′ces.

Another poet of long ago was Æschylus. His tale of the "Seven against Thebes" is the story of Polynices, the brother of Antigone.

He and his brother Eteocles were only too happy to take care of their sister, after the death of their father, Œdipus, but soon they began to quarrel over the kingdom. When Eteocles failed to live up to his agreement, Polynices led against him an army of just seven men. There followed a prolonged war, ending with a combat between the two brothers, and each fell by the other's hand.

Polyphemus. Pol-i-fē′mus.

This Cylops describes himself so well that we learn from him something of his character.

Beautiful seems my beard, beautiful my one eye, as I count beauty — and the sea reflects the gleam of my teeth whiter than Parian stone.

When Ulysses happened upon the shore where these giants lived, Polyphemus began consuming his men so fast that in order to protect the remaining ones and himself, he poked out the giant's one eye. Blinded, Polyphemus could not see the men, and they escaped.

Polyxena. Po-lĭk′se-na.

On the eve of her marriage with Achilles her brother Paris killed him.

Poseidon. Po-sī′don.

The Greek name for Neptune.

Priam. Prī′am.

It was Hercules who made Priam King of Troy. There he reigned in peace until his own son stirred up the discord which ended in the city's ruin. His most noted children were Hector, Paris, Cassandra, and Polyxena.

Procne. Prŏk′nē.

Under her sister's name, Philomela, you will find her story.

Procris. Prō′kris.

The beloved wife of Cephalus. Even after proving to her that he could not be unfaithful, a pitiful thing happened. She still imagined that he was in love with the goddess of the breeze. Resting on the grass one day, he heard stifled sobs, and, thinking that this was the cry of an animal, shot an arrow toward the spot from which the sound came. On investigating, Cephalus found that he had killed his wife.

Prometheus. Pro-mē′thūs.

It was he who helped his brother, Epimetheus, to fashion mortals. The brother had done so much for the animals when he made them, that Prometheus thought he would do something more wonderful for human beings. He ascended to heaven and there stole fire from the gods, bringing it back to earth in a tube. Some said that he lighted his torch from the sun and brought it that way. When Jupiter found this out, he had Prometheus bound to a very high mountain. Every day a huge vulture came and ate part of his body and every night that part grew again. Finally Hercules killed this bird and set Prometheus free.

Of the many poems on this subject, Byron has given the story almost in one stanza:

"Thy godlike crime was to be kind,
To render with thy precepts less
The sum of human wretchedness,
And strengthen man with his own mind.
But, baffled as thou wert from high,
Still, in thy patient energy,
In the endurance and repulse
Of thine impenetrable spirit,
Which earth and heaven could not convulse,
A mighty lesson we inherit."

Proserpine. Pro-sŭr′pi-nĕ.

Our way of accounting for summer and winter is the scientific one, but this is a more entertaining way of explaining it.

Ceres, the Goddess of Agriculture, had a daughter, the lovely Proserpine, to whom she had given the flowers for her own, to care for and gather. On the part of the earth where she roamed it was continual summer, and everywhere the goddess walked flowers sprang up in her path. She and her mother were happy until that fatal day when the dark and gloomy Pluto visited the earth.

Catching sight of this exquisite creature in

a meadow, gathering the lilies and violets, Pluto immediately fell in love with her and carried her off to Hades.

In vain Ceres searched for Proserpine. Sadder and sadder she grew, never giving up the search day and night. She implored the gods for help. One day her prayers were answered, for Arethusa, the fountain, when fleeing from Alpheus, had seen Proserpine. Jupiter loaned Ceres the speedy Mercury to go after her daughter, but with the instructions that if Proserpine had eaten any food she must remain where she was. Here was a bitter disappointment, for she had eaten six pomegranate seeds.

Jupiter, repenting, compromised and allowed her to come back six months of the year to help her mother. The other six she was to stay with her husband.

When Proserpine is on earth, the grass and trees grow green and the flowers bloom and we have spring and summer. With her not near to the lower world comes the chill of fall and winter.

Protesilaus. Pro-tĕs-i-lā′us.

In the long siege of Troy hardly a day passed that some devoted husband or lover was not

slain. In one battle Protesilaus was killed by Hector, and when the beloved wife heard it she was prostrated. Only one thing she begged, and that was three hours with her husband. In answer to her prayers Mercury led him back to earth. When the three short hours were over, she was still unable to give him up, so she went back with Protesilaus to the realms below.

Proteus. Prō′tūs.

This sea-god could change his shape at will. Although he had the gift of prophecy, it took much coaxing to get him to use it. He would try to frighten the questioner by turning into hideous shapes, but if sufficiently urged Proteus always ended by answering the questions.

Psyche. Sī′kē.

Her story is much too long to tell here. You will enjoy reading more of it after hearing this short account.

It is difficult to describe Psyche, for her beauty and charms were supposed to surpass those of Venus. The story was that when she passed it was like the sound of music. The birds sang her praises and flowers were strewn in the

path for her to walk on. Venus found that her admirers were turning from her to pay homage to this queen of loveliness.

Then the goddess began to plan a way to get rid of her, and ordered her son Cupid to shoot an arrow that would cause Psyche to fall in love with the ugliest, homeliest wretch he could find. When he went to do his mother's bidding he could not obey, for he fell in love with Psyche himself, and married her.

In pictures and poems you will see Psyche represented as a butterfly. Her name is the Greek word for butterfly.

Pygmalion. Pĭg-mā′lĭ-on.

The sculptor, Pygmalion, carved a woman out of ivory, so wonderful that it almost seemed to breathe. Although he had made a vow never to marry, he fell in love with the statue. Accordingly, he begged Venus for help.

> "O Aphrodite, kind and fair,
> That what thou wilt canst give,
> Oh, listen to a sculptor's prayer,
> And b'd my image live."
>
> ANDREW LANG.

Forthwith his request was granted.

"Yet while he stood, and knew not what to do
With yearning, a strange thrill of hope there came,
A shaft of new desire now pierced him through,
And therewithal a soft voice called his name,
And when he turned, with eager eyes aflame.
He saw betwixt him and the setting sun
The lively image of his lov-ed one." MORRIS.

Pygmies. Pĭg′miz.

A pygmy is just the opposite of a giant and is a very tiny person. Homer tells in his poem of a whole race of them who lived on the banks of the Nile.

Pyramus and Thisbe. Pĭr′a-mus. Thĭz′bee.

This story belongs to ancient Babylon. I take the liberty of giving it here with these Greek and Roman myths, for it is so much like them, and because Venus and Cupid were connected with the affair.

It is a sad tale, for Pyramus and Thisbe loved each other dearly, but their parents objected, and kept them apart, as far as they knew.

A high stone wall separated their homes. In it they found a cranny where they could talk back and forth and slip messages through. The last one was an arrangement to meet the next

evening at the foot of a certain mulberry bush, near a spring. Thisbe, getting there first, was frightened away by a lion, shaking his bloody jaws. As she fled, her veil was left behind. This the lion attacked, thinking it was a person, but seeing that it was not, he left it and stole back to his lair.

Of course, when Pyramus came he saw the bloody veil, and, thinking that Thisbe had been eaten alive, thrust his sword into his heart. When Thisbe came cautiously back, she first noticed that the white berries on the bush had changed color. On closer inspection, she found they were dyed with blood. Hastening along, she found Pyramus, dying, but she was able to make him understand her. Then she sent his sword into her heart, crying:

"As love and death has joined us, let one tomb contain us."

Python. Pī′thon.

After the flood which destroyed every one but Deucalion and his family, this monster came forth from the slime which covered the earth. His ravages were soon ended by Apollo's arrows.

Remus. Rē′mus.

As he is the twin of Romulus, you may look for something about him under his brother's name.

Rhea. Rē′a.

Cronus was lord of heaven before Jupiter's time, and Rhea was his queen. She was the mother of Vesta, Ceres, Juno, Pluto, Neptune, and Jupiter.

Rhœcus. Rē′kus.

Strolling about in the woods one day, and happening to see an oak about ready to fall, Rhœcus propped it up. The Dryad who lived in it was so grateful for having her life saved that she asked what reward she might bestow on him. He asked for her love. To this she consented, but impressed upon him that he must be faithful.

She then bade him come back an hour before sunset to claim her, and added that she would send one of her messengers, the bee, to remind him.

"So Rhœcus made no doubt that he was blest,
And all along unto the city's gate
Earth seemed to spring beneath him as he walked."

No sooner had he joined his friends than he forgot, and even when a bee buzzed about his ears he struck at it, not even then remembering his compact. When the bee had left and the sun began to go down in the West, he remembered.

He raced into the woods. Frantically he embraced the tree, but the only thing he heard was the muffled voice of the Dryad:

"Farewell, thou canst never see me more."

He begged and pleaded, but all he heard was

'Nevermore."

Romulus. Rŏm′ū-lus.

He and Remus were the twin sons of Mars and Rhea. Rhea's uncle usurped her father's throne and ordered her killed. Worse than that, he had her little babies thrown into the River Tiber. These twins were washed ashore and found by a mother wolf, who nursed them along with her family. Later they were found by a shepherd, who brought them up.

The place where they were found is supposed to be the very place where the city of Rome stands to-day.

Sappho. Săf'fo.

A poetess who wrote nine books, one for each of the muses. She also wrote an ode to Venus which is celebrated. Few fragments of her work remain, but these prove that she was a great genius.

Saturn. Săt'urn.

For a while he was the ruler of the universe. His Greek name was Cronus, meaning "time."

Satyrs. Sā'ters.

These deities of the woods and fields remind us of our clowns. They were ungainly creatures, with short, stubby noses, goats' feet, horses' tails, and little sprouting horns. They were constantly seen dancing about Bacchus, carrying out his every wish.

Scylla. Sĭl'lah.

This creature had six heads and her limbs were barking dogs and writhing serpents. Once she had been a fair young maiden. But Circe, wishing to be guardian of the sea-animals, and knowing that Glaucus, whom she loved, preferred Scylla to her, transformed her into this

shape. She was a menace to sailors, for when a boat passed through the narrow waters between her and the whirlpool Charybdis, she would stretch out her long necks and seize a man in each mouth. She was finally petrified into a reef, but is still dangerous to mariners.

Sibyls. Sĭb′ils.

Like the Oracles, the Sibyls were supposed to be able to see into the future. In the adventures of Æneas we read of the famous Cumæan Sibyl, whose prophetic power led him through the perils of the lower regions back to earth.

Sirens. Sī′rens.

These were the maidens who, by their enchanting songs, enticed sailors to their destruction.

The Argonauts, returning with the Golden Fleece, almost succumbed to the Sirens' influence. They were saved by the counteracting music of Orpheus; and Ulysses escaped by putting wax into his sailors' ears and strapping himself to the mast.

Sirius. Sĭr′i-us.

This is called the dog-star. Sirius was the faithful dog of the ill-fated Orion, so in the heavens you will find him closely following his master in his chase after the Pleiades, daughters of Atlas.

Sisyphus. Sĭs′i-fus.

Even though Sisyphus was King of Corinth, he was condemned to eternal punishment for making known one of Jupiter's misdeeds. His penalty was to roll to the summit of a hill an enormous rock which, just as it reached the top, would roll back again.

Somnus. Sŏm′nus.

Shakespeare gives a picture of this god:

"Sleep that knits up the ravell'd sleave of care,
The death of each day's life, sore labor's bath,
Balm of hurt minds, great nature's second course,
Chief nourisher in life's feast."

Sphinx. Sfĭnx.

When we read of the Sphinx we think of the monument in Egypt, but the one the Greeks meant was a monster with the head of a lion

and body of a woman, who used to ask riddles of all the travellers going to and from the city of Thebes. Those who could not give the correct answer were slain. Turn to the story of Œdipus for more about her.

Styx. Stĭks.

The dreary river that flowed seven times around Hades. On it all day and all night the ferry-boat of Charon plied, carrying the departed souls to their last home.

Sylvanus. Sil-vā′nus.

The rustic god who presided over the fields.

Syrinx. Sĭr′inks.

Again we have a story of the god Pan.

The nymph Syrinx was so attractive that Pan tried to woo her with flattery, and when she ran from his advances, he followed. Just as he nearly caught up with her one day, she was saved by being changed into a tuft of reeds. In his excitement Pan threw his arms around them, thinking he had caught her, and heaved a sigh. From these hollow stems came a plaintive sound.

Gathering the reeds in his arms, he carried them away and made of them a musical instrument known as Pan's pipes.

Talus. Tā′lus.

When we study geology, we are going to learn why there are always loose rocks at the base of the hills. Water gets into the crevices in the rocks higher up and, staying there, freezes in winter. Freezing makes water expand, and this expansion gradually splits the large rocks into smaller pieces, which fall to the ground. The Greek myth about this phenomenon is entertaining.

Vulcan made a huge man of brass and put him on the island of Crete to guard it. Three times a day this creature stalked around the island, breathing fire. When any one tried to land, he made himself red hot and destroyed them in his embrace.

The Argonauts touched there on their way home, and, had they not had the sorceress Medea with them, all would have perished. Instead of burning his victims he began hurling stones at them. Through Medea's enchantments these missiles fell harmless at the base of the mountain.

Tantalus. Tăn′ta-lus.

On Hallowe'en there is a game which is played by hanging apples on a string, just out of reach. Then with hands tied behind the back the contestant on tiptoe tries to get a bite of the fruit. It is a tantalizing game and requires patience to play it.

Tantalus, the son of Jupiter, and a king, had done a wicked thing too terrible to mention. Accordingly he was sent to Hades, and there received due punishment.

He had to stand in water up to his chin. Over his head hung luscious fruit, clusters of grapes and figs. When hungry he would reach for this tempting fruit, and the wind would blow the branches out of his reach. When he was thirsty and leaned over to drink, the waters would recede.

You will remember this story best when hungry or thirsty.

Tartarus. Tar′ta-rus.

The early Greek conception of the darkest place in the world was way, way down in the depths of the earth. This region of eternal darkness, governed by Pluto, they called Tartarus.

Telamon. Tĕl′a-mon.

A trusty stand-by, ready to help wherever he was needed. He was the son of King Æacus and the father of Ajax.

Telemachus. Tĕ-lĕm′a-kŭs.

The faithful son of Ulysses, who sought him long and patiently. About his father's return we have read.

"Then threw Telemachus
His arms around his father's neck and wept."

And his old dog Argus recognized Ulysses:

"Soon as he perceived
Long-lost Ulysses nigh, down fell his ears
Clapped close, and with his tail glad sign he gave
Of gratulation, impotent to rise,
And to approach his master as of old."

ODYSSEY.

Terpsichore. Terp′si-kor.

The muse of dancing.

Terra. Ter′ra.

A Roman name for the earth.

Thalia. Thā-lī′a.

One of the Graces, and also the name of the muse of comedy.

Theseus. The′sūs.

Many were the brave deeds which this hero performed, but the story you will read oftenest is that of his killing the minotaur with Ariadne's help. After a thrilling life of adventure he was made King of Athens and worshipped as a god.

Thetis. Thē′tis.

You have read of her marriage with Peleus, and know that Achilles was her son.

Titans. Tī′tans.

Six boys and six girls were born to Uranus and Gæa. They were much larger than mortals and yet not quite as large as their brothers, the Cyclopes. They were the Titans.

Trident. Trī′dent.

A large, three-pronged spear, used by Neptune to shatter rocks, stir up storms, and to pry unfortunate vessels off the reefs.

Triton. Trī′ton.

Neptune had one son who was a great help to him. This was Triton. On a shell which was larger than any we have seen he called the waves into action or stilled their ragings.

Trojan War.

Here, in this story which has been handed down from generation to generation, we are going to meet most of the important characters in this book.

As all wars — or quarrels, for that matter — have a cause, let us see what started this one. It all began with Paris. Before he was born, his father, Priam, king of the Trojans, and his mother, Queen Hecuba, were warned that he was going to bring them trouble. As soon as he came, they put him away from them, and some shepherds found him and carried him to their home on Mt. Ida.

One of the sea nymphs, Thetis, years afterward, was celebrating her wedding. Every one had been invited but Eris, or Discord. As the beautiful Venus, the statuesque Juno, and the sedate Minerva were mingling with the guests, Discord tossed into their midst a golden apple,

with this inscription on it: "For the fairest." Each goddess claimed it, and thereupon a quarrel began.

No one there wanted to take the responsibility of deciding for the goddesses, knowing how vindictive they could be and to what lengths they would go to punish the one who favored either of the others. Then they thought of Paris, who had grown to manhood by now, and sought him to make him their judge. One promised riches and power, one strength and fame, but Venus promised him the most beautiful woman in the world for a wife. He unluckily chose the last.

Over in Sparta was Menelaus, living with his wife, the loveliest woman on earth. To this happy home Paris was innocently led by Venus. He stole the beloved wife and fled back to Troy.

The young men who had pledged themselves to Helen, to help her whenever she needed aid, formed an army to bring her back. This was not an easy thing to do.

They knew that they must have strong and wise men, too, if they were to outwit the Trojans. The first one they besought to join them was Ulysses, but he was loathe to leave Penelope and the baby Telemachus. Finally they secured his consent, and then it was easier to

get the others. The next one whom the Greeks chose was Achilles. Here again they had trouble, for his mother tried to hold him back. Knowing what a help he would be, they finally persuaded him to go.

Fighting on the other side were Hector, the noble son of Priam, and Æneas, with his faithful Achates. With a large army of friends, the advantage of fighting on their own soil, and the protection of the high wall about Troy, it seemed as if the Trojans could not lose.

The gods and goddesses took sides too. Of course Paris had insulted Juno and Minerva, so they went to the side of the Greeks. To offset this, Venus joined the Trojans, and through her influence enlisted Apollo. He was so changeable that his help was not to be relied on. The Amazons and many of the lesser gods took the Trojans' part, so the strength was about equal.

For nine long years the Trojans resisted the Greeks' siege of their city. During this time Achilles had had a dispute with Agamemnon, and had refused to fight. When he saw that his side was losing, he was persuaded to come back. Then the brave Hector was killed, and things looked dark for the Trojans. Next Paris killed Achilles, and that brought on a crisis in the war.

The Greeks saw that their strength was waning, so they entreated Ulysses to think of some scheme whereby they could get inside the walls of Troy. He advised them to build an enormous wooden horse that would hold a number of the Greeks and their weapons. When that was finished, they would pretend to be leaving in their boats, but under cover of darkness would crawl back and some would hide themselves in the horse. One of the warriors was deputed to inform the Trojans that he had been cruelly left behind, so he could tell them about the departure of the Greeks and explain about the trophy left by them.

From the walls of the city the Trojans saw the boats leaving. Then they rushed outside the gates, and there they saw the monstrous horse. They examined it from all sides, and were wondering what it was, when the supposed prisoner dragged himself into their presence and told how he had been left behind. He explained that the Greeks had made the animal as an offering to Minerva, but had been careful to make it large enough so the Trojans could not take it into the city.

That was enough. Immediately they laid plans to get it inside the walls. With great

ceremony, feasting, and dancing they drew it inside the gates. That night, when the Trojans were sleeping, the troops came rushing out, opened the gates to the Greek army, set the city on fire, and fled to their boats.

We know how long Ulysses wandered about before he reached home, and we have enjoyed the story of Æneas and his friend. Many times in later years you will hear these stories of the Trojan War, but they will never cease to be interesting.

Troy.

This ancient city of Asia was made famous in one of the greatest poems of the world.

Typhon. Tī'fon.

This dragon is by far the most dreadful one we have met. It had one hundred heads and eyes shooting fire. From its mouth came hissing snakes. It bellowed like a bull, roared like a lion, and barked like a dog.

Jove himself killed this creature by hurling one of his thunderbolts at it. When hit, Typhon never stopped falling until he reached the bottom of the yawning chasm, Tartarus.

Ulysses. U-lĭs′ses.

It would take us days to read all that has been written of this hero. His story is told under his other name, Odysseus.

Urania. U-rā′nĭ-a.

The muse of astronomy.

Uranus. U′ra-nus.

The name for Heaven, the god who reigned ages before Jupiter.

Venus. Vē′nus.

This daughter of Jupiter, whose other name we learned meant sea-foam, was beautiful beyond description.

A goddess of love and beauty, surrounded by graceful, sprightly maidens, weaving garlands for her hair, strewing flowers in her path, and fulfilling her every wish.

Of course, she was much sought, and, knowing her power, she had many admirers. With all her charms she was often unlovely, for jealousy made her do some treacherous and unkind things. Her son Cupid was usually seen with her, and many were the shrines erected for their worship.

Vesta. Vĕs′ta.

This maiden was always found at home, as she was goddess of the hearth. Every new home or community sought her blessing and paid its first vows to her.

Vestal Virgins.

In the temples built for Vesta were six virgins, who kept the altar-fires burning.

Vulcan. Vŭl′can.

Most of the stories in this book have been of wars and adventure, of changing seasons, the beauties of earth and sky, but now we come to a god who did useful and practical things.

When you sit before the fireplace some evening, watch the little sparks shoot up the chimney! As you watch the flickering flames creep around the edges, or leap and blaze and burst into light, it will be easy to imagine that they are alive.

The god of fire was Vulcan. He was also the blacksmith for the gods, and had his forge under a high mountain, where he worked the metals, silver and gold, into shoes for the horses, spears for battle, and arrows for the hunt. His

sisters and brothers were protected by the shields from his hand, and the glorious chariot of Apollo was his workmanship.

When he was born his parents cast him to earth, because he was deformed, but the sea-goddesses rescued him and carried him into a cave which became his workshop.

You will recognize his picture, for he is always represented as a dear old man with curls hanging about his shoulders.

Winds.

The four winds have been celebrated in many poems, some as very gentle and some rude. They were Auster, Boreas, Eurus, and Zephyrus.

Zephyrus. Zĕf′-ĭ-rus.

West wind was as gentle as its name implies.

Zeus. Zūse.

Zeus is the Greek name of Jupiter or Jove.

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